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THE

MISSIONARY HERALD.

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American Board of Commissioners for Foreign Missions.

Zulu Mission.—South Africa.

Annual Meeting.

The Zulu mission held its annual meeting, by the invitation of friends, at Pietermaritzburg, in May. Most of the members, with their families, were present, and Mr. Abraham writes:

We have had a most interesting gathering. We found many friends in the city, who sympathize with us and feel a deep interest in our work. Ministers and members of the different denominations took part in our public meetings. The Hon. Mr. Shepstone, Secretary for Native Affairs, made a few remarks one evening, expressing his interest in our work. He stated that he had just returned from his first visit to the Zulu country, and said it was surprising to see the difference between the natives of this colony and those beyond the border. He could not have believed that the natives here, who were so recently one with the Zulus, could have made so much progress in so short a time. This progress he attributed very much to the labors of the missionaries. We have been most hospitably entertained by friends in the city, and in addition to this, they have contributed to the funds of the Board, £21 7*s*. 9*d*. This was a voluntary effort on their part, originating in kind feelings.

General Letter.

In their general letter, the brethren speak encouragingly of the state and prospects of their work. They say:

Though at many of our stations new converts have been added to the churches, we are unable to report a large increase in the number of church members. While some have come in, we regret that we are also obliged to add, that some have gone out from us. Still we are not disheartened; far from it. We believe there has been actual progress at every one of our stations. The good seed has been sown in the house and by the way, from kraal to kraal; what the harvest will be, is known only to Him who knoweth all things. With him all things are possible.

Religious Interest.

For some months past we have had special indications of the presence of the Holy Spirit. The week of prayer, in January, was observed at all our stations, and at several it was an occasion of great interest; so much so that morning and evening prayer meetings were continued daily during succeeding weeks

with an increase of religious feeling. In February, the mission united in setting apart another week for special prayer. At two stations inquiry meetings were held from time to time, and at one—Umvoti—more than forty have professed a desire to become the disciples of Jesus. Most of these appear well, and it is hoped that they have passed from death unto life. At many of our stations there are some who have expressed a desire to unite with the people of God, and, for the most part, there is a good state of feeling among the church members. We hope, and trust, that the time is not far distant when we shall receive large accessions to our churches.

Prospects.

At no former period in the history of the mission, have our prospects been brighter than at the present time. Most of our number have been here for years; we have learned the language, so that we may publish the news of salvation to the people in their own tongue; and we have a stronger hold on the affections of the people than we ever had before. They now feel that we are their true friends; that we have not come here to amass wealth, as other white men have done. Though here, as every where, the natural heart is enmity against God, yet there is very little open opposition to the preaching of the gospel. As we go from kraal to kraal, we are every where most cordially received, and the message of salvation is listened to with attention. What we now want is the influence of the Holy Spirit to accompany the truth, and make it effectual.

Influence of Converts.

Our churches are exerting a salutary influence on the heathen about us. At first it was to them a very great mystery, how a man could possibly become willing to renounce the customs of his fathers, and especially how he could be content to live with only one wife; for it is the height of a man's ambition among this people to obtain a large number of wives,—the greater the number the greater the man. But they are now beginning to see that it is gain, in the present life, to become followers of Christ; that they who have forsaken all for his sake do receive manifold more in this present time. In temporal things, the Christian natives are far more prosperous than the heathen; and this the latter are obliged to acknowledge. It is also seen that when a person renounces heathenism, he does not renounce his friends. He has the same affection for them as before, though he can no longer unite with them in their evil customs. It is pleasing, in the eyes of the heathen, to see a son supporting his aged parents, and caring for his brothers and sisters. These things are acting upon the people in removing their prejudices, and opening the way for us to reach their hearts.

Schools.

We have strong evidence of the progress of our work in the schools. The native Christians are very desirous to have their children instructed, and at our annual meeting a year ago, in order to relieve the Board as much as possible, it was resolved that we would appeal to the parents to support the schools, instead of drawing funds for this purpose from the treasury of the Board, as had been done before. In this we have met with partial success. At two of the older stations, day schools have been taught by native teachers, supported by the people themselves. At one, the number of scholars has been forty, and the teacher has received three pounds per month. We regard it as of the very first importance that these schools should be sustained, and that natives who are qualified should be encouraged to teach; and where the parents are indisposed or unable to educate their children, we should be exceedingly sorry to see them growing up in ignorance for lack of funds. We now feel our want of well-

educated Christian men, to assist us in our missionary work. Family schools, taught by the missionaries, have been continued as in former years, at most of our stations.

Native Missionary Efforts—New Church —Books.

Soon after our last annual meeting, a promising man offered himself as a missionary, and we have accepted his services. He was for some years at Itafamasi, with our lamented brother Marsh, by whom he was baptized. It is expected that he will be supported by the natives, who have already manifested a readiness to contribute for this purpose. We have assigned him a station not far from Mapumulo, where he has been preaching for some months; and he is now making arrangements to build and reside among the people, with his family. He has had good congregations, and the people are very desirous of having him live with them.

Mr. Robins has commenced a new station on the Umzumbi river, about fifteen miles beyond Umtwalumi. A new church, composed of three members, has been formed at Ahmahlongwa, and others at that station profess an interest in religion. The demand for books is rapidly increasing. Many of the natives are so desirous for them that they are willing to purchase, paying all they cost. We have had some difficulty in getting our printing done, and consequently are at present very much in want of books.

Sandwich Islands.

General Letter.

Extracts from some of the station reports, presented at the recent meeting of the Hawaiian Evangelical Association, were published in August. Other reports, and the general letter from the mission, have now been received, containing some further statements which should find a place in the Herald.

The general letter refers to the death of Mr. Armstrong as a great loss to the mission, and especially to the cause of education at the Islands. It is stated, however, that there appears to be no diminution of interest, or of prosperity in the schools, but rather progress. "The report of the Lahainaluna seminary is encouraging. There have been connected with it during the year, 101 pupils, a greater number than in any one year before." "Oahu College, under the supervision of President Mills and lady, is in a prosperous condition."

The Revival.

Having referred to the solicitude they feel in view of existing circumstances in the United States, and expressed their gratitude that they are permitted to dwell in peace, in a land of civil freedom and domestic quiet, the brethren say:

Above all would we magnify the grace of God, for the great spiritual blessings with which he has crowned the past year. Never, within the last twenty years, has there been so much evidence of the Spirit's presence in our churches, as during the year just closed. From nearly all our stations, the voice of rejoicing has come up for spiritual mercies. Most of the reports of pastors have been cheering. The churches have been revived, backsliders reclaimed, the fallen raised, the week strengthened, the timid made brave for truth, and hardened sinners converted to God. Such is our belief, such our joy.

In 1860 we came together mourning over the desolations of our Zion. In Honolulu, and many other places, the cause of Christ languished and sin abounded. But even then the Lord had begun to revive his work in some portions of the vineyard, and all the indications were that he was *waiting to be gracious*. Our hopes revived; our hearts were strengthened. Many went forth to their work "weeping, bearing precious seed;" and such have already returned "with rejoicing, bringing their sheaves with them." About 1,500 converts have been gathered into the churches during the year, and there are still many candidates who may be received hereafter.

In supporting the preaching of the gospel; in erecting and repairing churches;

in sending the word of life to the heathen; and in many other acts of Christian enterprise, our churches have done well. All the reported contributions amount to more than twenty thousand dollars, besides much that has been done in a more private and quiet way.

On the subject of popery at the Islands we need say but little. Some join the papal ranks and others leave them, and we are not sure whether they gain or lose ground on the whole.

Social Clerical Organizations.

We have long felt that the best interests of the Hawaiian churches, and the greater improvement of Hawaiian pastors, require other clerical organizations than the general Evangelical Association; and we are glad to inform you that an Association or Presbytery has now been formed on each of the four large islands, that of Maui including in it the church on Molokai. Those united in these organizations meet annually, semi-annually, or quarterly, as may be most convenient. Our ordained native pastors, licentiates, candidates for the ministry, and some lay brethren are invited. It is a part of the work of these bodies to look after and supply destitute fields. At the meetings, written exercises, consisting of essays, exegesis and sermons, or skeletons of sermons, given out at a previous meeting, are read and freely criticised, and matters relating to the interests of the churches of Christ in these islands are made the subject of fraternal conference. We hope for great good from these organizations, especially to our Hawaiian pastors and candidates for the ministry.

Station Reports.

Honolulu First Church.

Mr. Clark, in his report of the First Church at Honolulu, speaks of the lamented death of Mr. Armstrong, and of some cases of defection—"less than in former years"—and then says:

But our trials have been light compared with the mercies God has showered upon us. The Lord has indeed turned again our captivity, and caused our hearts to sing for joy. Just after our last annual meeting, and even before, we began to hear a little sound as in 'the tops of the mulberry trees,' which proved to be an indication that God was about to appear for our help. The good work which commenced at Kaneohe, more than a year ago, has since extended itself all over this Island.

For a few years past, we have been called to mourn the hidings of God's face, and the revival of some evils which we hoped were extinguished forever. The influence and example of some high in office has been adverse to the prevalence of vital godliness. By this means a sifting process has been going on; the line has been drawn between those who were for Christ and those who were against him.

The very prevalence of sin has helped to show its deformity, although the enemy meant it not so. The Holy Spirit took occasion to fasten conviction upon the minds of some even of the more wicked, and to show the only way of escape. More cases of strong conviction of sin and of sudden change of life have occurred, than we were accustomed to witness in former years, when the people had sinned against less light.

In Honolulu, the work commenced early in the summer. Marked indications of the presence of the Spirit have encouraged and cheered our hearts. The different parts of the city have been visited by the pastor and by *lunas*, and prayer meetings have been held in different places. Some cases of marked change have been witnessed in those who have long resisted the light. One person, long distinguished as a leader of the hula, has forsaken his drum and his sing-song, and established a prayer meeting in his own house. Many others have forsaken the Mormons, the Papists, and even worse abominations, and are sitting at the feet of Jesus. Many for-

mer church members, dwelling here from other Islands, wanderers from the fold, have been aroused anew to the interests of the soul, and now profess a new conversion.

We have had the most satisfactory evidence that the Spirit of God has been at work in the hearts of the people, and that many have been brought to the knowledge of the truth. As the fruits of this work, some hundreds have professed their faith in Christ for the first time, and many backsliders have been restored to the fellowship of the church. But among a people so easily moved by external circumstances, where sympathy and imitation are so strong national characteristics, we must expect there will be much chaff with the wheat.

In July, 30 were added to the church by profession; in October, 16; in January, 111; in April, 166;—making in all by profession, 323. About 60 more are now candidates. Restored to fellowship, 161. Some of these have for years gone out of the way, and more than half are from other churches, long resident here. The whole number of additions to the church during the year, by profession, by letter, and by restoration, has been 514. Most of these have been examined individually, from two to three times, by the pastor. The dismissions, deaths and exclusions, have been 117; making the net increase of the church 397.

With reference to efforts to supply a native ministry, this report states that one native has been ordained on the island within the year, two have been licensed to preach, and a few others are pursuing a course of theological study. It is also said:

We have had for many years on this island a Clerical Association, which has been helpful as a means of mutual improvement, consultation, &c. With this, all our pastors, both of the foreign and native churches, are connected, and the essays and discussions are mainly in the English language. We have it in contemplation, in addition to this, to form a Church Conference, the business to be conducted in the Hawaiian tongue, for the purpose of guiding and aiding our native pastors and churches in building up the kingdom of Christ.

Kaneohe, Oahu.

Mr. Parker, of this station, refers to a tour of the island, with Mr. Coan, as his first work after the former meeting of the Association,—"a tour interesting, and profitable to the churches and congregations of the island," "the harbinger of a precious work of God's Spirit," and says:

In this connection I may speak of the religious interest in my own district. In last year's station report, it was mentioned that there had been, for some months, more than usual interest among our people. It began as long ago as October, 1859, in an unexpected way, and among a class of persons apparently the least likely to be awakened to the subject of the soul's salvation. Some seemed to have been convicted of sin and truly converted to God. On my return from the last general meeting, I found a portion of the church members, and many others, still in a wakeful and interesting state. Meetings were well attended, and the congregations usually very attentive to the truth. The church members visited considerably from house to house, and prayer and conference meetings, in different neighborhoods, were held frequently. This interest has continued, to considerable extent, for the greater part of the year, though for the last few months there has been some falling off.

Among the results, I may mention an addition to the church, by profession, of 58 persons, while 59 suspended or excommunicated members have been restored to fellowship. Others profess to have taken their stand on the Lord's side, and are under instruction as candidates for church membership. Among professing Christians there has been an increase of religious interest, and in some a growth in grace and in the

knowledge of God. A majority of those received to the church have as yet held on their way, and give evidence that they are truly converted. But some have most sadly disappointed our hopes by falling again into sin, very soon after professing to be reformed.

The contributions of this church, to different objects, amounted during the year to $821. The report says: "Contributions must continue to be small, owing to the extensive poverty of the people."

Some members of the church have manifested considerable interest in missionary operations at the Marquesas Islands and in Micronesia, raising the inquiry whether they ought not to engage personally in the work. A census of the district, taken in December last, showed a population of 2,300; "just about one half of what it was when the station was first taken, and 400 less than it was at the close of the year 1853."

Lahaina, Maui.

Considerable religious interest was manifested at this station, at times during the year, and there have been interesting cases of hopeful conversion; "30 or 40 bid fair to be suitable candidates for church membership." A greater number than usual have been "set aside," but this is regarded as indicating a better rather than a worse state of things in the church—more piety and intelligence in the sounder part. "A sifting process is going on," and "there are many reasons for knowing that the standard of piety in the church is improving." Yet "lax morals are running rampant," it is said, "throughout the island; the natural result of setting those to guard the public morals who have no morals themselves." The church is commended for its zealous efforts to pay off the debt upon its house of worship, and other debts, while "trade with whaleships, almost the only resource of Lahaina, is failing." Under the heading,

State of Religion and Signs of Success,

the missionary uses the following language:

Were I to describe the state of religion here, I would say that, for many years, as light has been increasing, and the obligations of Christianity have been pressed more and more, the line has been drawing more and more clearly between the righteous and the wicked. At such a time as this, when the laws of the land do not help, as much as they ought, to make iniquity hide its head in shame, but the foulest sins often go unrebuked, we may expect a much greater number, both of the church and others, to fall over to the side of the wicked than would have gone in better days, or in times of more external restraint. Of about one half the Lahaina church, I have thought we might have a comfortable hope that they are true followers of Christ, and will find a place prepared for them in the kingdom of heaven. They seem to love the ordinances of the gospel, are generally in the house of God, and are evidently increasing in religious knowledge, from year to year. They are ready to deny themselves for Christ's sake, and to contribute, as they are able, for the promotion of his kingdom. They are anxious for the education of their children, as if they believed they had immortal souls, and they take more or less interest in good tidings from other lands. Most of this class are pretty regular at our prayer meetings, and ready to co-operate in every good work. Prayer is the grand characteristic of true piety, and we cannot hope there is true religion where men do not love this duty.

Of the other half of our church it is more difficult to give an accurate general description; partly because we do not know them as we do the better part. We do not meet their faces so often in our different religious exercises, or see them at our houses. When we do meet them, our conversation is not of that free and confidential character which we often hold with some others. There may be many reasons, besides want of piety, why some of this class are in the back ground. It is the nature of some people to be unknown, and some of them may be meek and humble, but true disciples, who will finally prove jewels in the Savior's crown. Of others we cannot indulge any such pleasing anticipations. They show too many signs that they

have no part or lot in this matter. They have the spirit of men of the world; their affections are set on things below; they are not growing in the knowledge of divine things. If they are often seen in the house of God, they go to save appearances, or because they are under the influence of others, rather than from any love for the sanctuary.

There is a still worse class of church members, probably, in all our churches, who, we have reason to fear, indulge in all the sins of a wicked world, and with a more shameless system of lying and hypocrisy than others, because their names are enrolled with the church. Some of these may very likely prove, in the end, the bitterest enemies to the truth which will ever be found among us.

Shanghai Mission.

TIENTSIN.

Letters from Mr. Blodget, April 9, and May 18, 1861.

Previous letters from Mr. Blodget, published in June and August, have given his reasons for being at Tientsin, and some account of the city and the region around it, as a field for Christian effort. He now writes, in the first of the two letters received, more especially in regard to his efforts as a preacher of the gospel there. The incidents mentioned in this connection, as well as other portions of these letters, are of more interest because the field is comparatively new. Soon after his arrival, he began to address the people in various parts of the city, as he could gather hearers, and explain to them the nature of his message.

Incidents—A French Soldier.

On one of those occasions, as I was preaching on the side of the river occupied by the French, several soldiers gathered around, and after I left, one of them followed me and inquired if I was a Protestant missionary, and to what nation I belonged. He then drew out of his pocket a letter from Pastor Monod, which he kept in a well-worn copy of the New Testament, and declared himself, with much warmth, a Protestant Christian. On another occasion, he called on me, and told me the history of his conversion, and of his cherished purpose to become a preacher of the word, so soon as his period of service, then drawing to a close, had expired. He was very fervent, and full of zeal to do what was in his power to spread the gospel among his fellow-soldiers. He has now gone to Saigon, in Cochin China, where multitudes of French soldiers have found their graves.

A Chinese.

One man of the many who heard me during the first month or two after my arrival, still cleaves to me. His name is Liok. His parents fell away during a time of persecution which befell the Roman Catholic church, many years ago. He devotes much of his time to religious things, comes to prayers every morning, distributes Bibles and tracts, reads the Scriptures in the hospital, exhorts and prays, and in all things appears more zealous than any Chinese I have seen. He receives nothing from me whatsoever in the way of money, and yet I am not satisfied that he is on the right foundation. I fear there is a root of vanity in his heart, and that he has not yet seen himself a lost sinner, saved by the Lord Jesus.

A Congregation of the Poor.

Soon after my arrival, I received liberal contributions for the poor from several officers, which have been from time to time increased by the contributions of the soldiers, and of merchants. Using these sums, I organized a "Congregation of the Poor," composed of fifty persons—widows, the aged, and the infirm. Each individual received a ticket of admittance, which was retained from Sabbath to Sabbath. The place of meeting was an old temple, (of the Chinese Mars,) which stands outside the south-east corner of the city. Each Lord's day they assembled to hear the word and receive

alms. In place of singing, a hymn was read, and repeated by the congregation, standing; then followed a catechetical exercise; after this, reading the Scriptures and an address; and the exercises were closed by prayer. The company was dismissed, each with a ticket for two catties of flour.

Wednesdays, at noon, a meeting was appointed, at which any who desired could hear more particularly, and make inquiries. On this occasion, no alms have been given. A smaller company, of from ten to twenty-five, has usually been present. Both on the Sabbath and on other days, a few who received no alms, but desired to hear, were also in attendance. At present we have removed into the city, the heat of the sun having become intolerable in the open court of the temple. The meetings are held in the room which I have rented for a chapel, on the main street of the city. The greater part of this company, having attended regularly for so many weeks, have become familiar with the Gospel history, and have learned many facts from the Old Testament. There are several among them who seem much in earnest to hear, and to gain knowledge.

Interest of a Blind Hearer.

Of one I have hope that his heart has been touched by the Spirit of God. He is a blind man, whose surname is Chang. From the first, he drew my attention by his direct and earnest manner. After a time he was received into the hospital, for an operation upon his eyes, and while there he was taught the hymn—

"Alas, and did my Savior bleed,"

which, by the blessing of God, seems to have brought life to his soul. In repeating it he became much agitated, and on one occasion sunk down upon his knees, when he came to the fourth verse. When he had finished I bade him rise, and questioned him about the exercises of his mind. So far as I could discover, it was the sentiment of the hymn which overcame him. Weeks after he referred to it of his own accord, and said he did not like to repeat that hymn before others, it affected him so much. When he came to the fourth verse, he felt like kneeling down and commencing to pray. Yesterday, in distributing the tickets for flour, I gave him one, as usual. "No," said he, "I am in the hospital, and Dr. Lamprey gives me my food now. I do not want it." He was, however, very willing to allow a little boy to lead him across the room to a poor paralytic, who had come in without any claim for a ticket.

The Field—An Excursion.

Mr. Blodget mentions that in April, an English missionary, Mr. Innocent, of a branch of the Methodist church, arrived at Tientsin, who was to be joined by his wife, and also by a colleague. An English Baptist missionary had been there for a few days, on his way to Pekin; and at T'ung-chow and Chifoo, there were representatives of six missionary societies. With reference to the facilities offered for missionary operations at Tientsin, and a recent excursion, our brother writes:

In its facilities for intercourse with the capital and the remote parts of the empire, this city has very great advantages. I have distributed books to men from Shansi, and from remote parts of this province. A few days since I returned from a short trip into the interior, north-west of Tientsin. In that direction we found an immense marsh, or shallow lake, covered with reeds and rushes, intersected by streams of water, along which numerous boats were going to and fro, to various parts of the province. Towns are constructed on raised land, in the midst of these marshes, some of them containing as many as twenty or thirty thousand inhabitants. The limit of our journey was the town of Shunfang, —'Surpassing Beauty'—so named from the beauty of the lotus flower, which blooms on the waters on every side, and makes it, in summer, like an island in a sea of flowers. The root of the lotus plant is used for food, and is esteemed

very wholesome. Laborers were standing in deep water, clothed in skins, gathering these roots for the market. Fishing boats were every where to be seen, and every sort of device is used by the ingenious Chinese to entrap the fish. Weirs are common. The reeds and rushes to which I have alluded, are very important articles for fuel and for mats. They are taken to the cities for market in boats. These, with the stalks of the Barbadoes millet, are the principal dependence of the people for fuel. Numerous flocks of ducks, both wild and tame, wild geese, cranes and other wild birds, inhabit these marshes. The tame ducks are kept both for their own value, and as decoy ducks, the sportsman following with his gun at a little distance, in a *punt*. Lime and coal are brought across these waters to Tientsin, and the products of southern China and Annam are carried to the interior. Pan-ting-foo, the capital of the province, is situated on the plain beyond the marshes, about 120 miles from Tientsin, in this direction.

The people were every where civil, and attentive to what was said. Curious to see Europeans they must of course be, and to be the object of curiosity and eager examination to crowds has become a common thing; we always expect it. "Multitudes, multitudes, in the valley of decision."

English Forces—Their Good Conduct.

The English forces are to remain here indefinitely. In this the people are quite agreed, for two reasons. First, because, by their good behavior, their regard for law, justice and fair dealing, by their kindness and generosity, they have overcome prejudices, and caused themselves to be regarded as friends rather than as enemies. They have raised large sums of money for the poor, in addition to their individual charities. They have opened a hospital, the fame of which has spread far and wide, and with much labor, have relieved multitudes of patients gratuitously. The soldiers have been guarded from spirituous drinks by rigid laws. No "Maine law" ever approached, in strictness and promptness of execution, the temperance law of the British garrison in Tientsin. Grog-shops in ashes, and the smarting backs of liquor-dealers, bear witness to the fidelity of the Provost Marshal. The dress of the soldiers is cleanly and of the best quality, their manners are respectful, and their bearing manly and generous. Considering what war is, and what are the evils attending it, the least that can be said is, that a nation may well be proud of such a force as the officers and soldiers of this garrison.

Second. The rebellion, which has been in progress for years, is spreading northward. A large horde of robbers and thieves, holding some loose connection with the court at Nankin, are ravaging the province of Shantung, and menacing the province of Chihli. Tientsin would form one of their first objects of attack, were it not protected by a foreign force. Under these circumstances the people look to the army of the allies for protection, and would be very sorry to have them leave.

The Emperor will not return to Pekin. Mr. Bruce is there, and the French Ambassador also. The Prussian Ambassador is here, on his way to the capital to negotiate a treaty.

Journey to Pekin.

In the second of these letters, dated May 18, Mr. Blodget speaks of a journey to Pekin, from which he had just returned. The company, he says, "consisted of four individuals; two Americans, one Hollander,—a missionary of the English Baptist Society, and the chaplain of a Prussian frigate which is now at Takoa." The distance was seventy-five miles, which they traveled in carts, in two days. He gives the names of forty towns and villages passed on the way.

T'ung Chow—Is the Country Open to Protestant Missionaries?

Respecting one of these towns, and on the question as to toleration secured by treaties

to Protestant missionaries, he writes as follows:

T'ung Chow, pronounced T-hoong Chow, is a large city, containing perhaps 400,000 inhabitants, distant from Pekin twelve miles. We left it on our right, as we passed through the village of Kan Ts'uun. Here the navigation of the Peiho by boats ceases, and goods are transported by land from this place to Pekin. This is an important city for missionary labor. If Pekin is *not* now open to Protestant missionaries,—as both Chinese and European authorities seem to understand,—then T'ung Chow should be occupied at once, as the nearest available place to the capital.

I may remark, in passing, that while the French have an explicit agreement that the Roman Catholic religion shall be everywhere tolerated; that property formerly owned by Roman Catholics, but taken from them in times of persecution, shall be restored; and that French missionaries may buy land in all the provinces, erect churches, and hold public worship; there is an indefiniteness in the English and American treaties, which makes it a debatable question whether their missionaries have any *legal* right to reside in any other places than the open ports. If they have, it is a right derived from the French treaty, in virtue of the "favored nation" clause. It was not understood, previous to the last year's conventions, that they had the right, and nothing new in reference to this point was added at that time to the English and American treaties. The whole matter seems to rest just here: the American Ambassador, influenced by his secretary, proposed the desired clause, allowing missionaries to locate anywhere in the empire, but it was rejected, and he had no power to enforce it. The English Ambassador cared little about it, and did not propose it. Perhaps this is the best course,—that explicit provision should not be made for missionaries. All they have now is the edict of toleration for the Chinese, and the liberty of the passport system provided for all English citizens. If they will rent a house, reside in a place, buy land to erect either a church or a house, they must do it, either without express permission by the law, or in virtue of a claim to the same privileges which are accorded to French missionaries.

I will only add, that the Prussian Ambassador is now in Tientsin, endeavoring to negotiate a treaty; and that he is a Protestant, and will do what he can, so it is judged, to place Protestant missionaries on the same footing as Romanists. I wish we could hope that half the opportunities now enjoyed would be improved by our churches. There are open ports in the east, which have for years been unoccupied, and no movement is made to occupy them.

Pekin.

Respecting Pekin, after making some general statements, and saying that the description of the city in Williams's "Middle Kingdom," is very full and exact, he remarks:

Here, in this great city of Pekin, situated in the northern extreme of the great plain of North-Eastern Asia, walled in by mountains on the north, which separate it from Mongolia and Manchuria, is the seat of that heathen power which has so long controlled the destinies of the three hundred and fifty millions of Chinese, and exercised so great influence, not only on the surrounding nations, but also upon the whole world. Here, one may think, is one of the heads of that beast, with seven heads and ten horns, which derives its power from the dragon, and which hates and persecutes the church of Christ. Here is civil government, a good creature of God, in league with the devil. Here is the "Dragon Throne," and the "Yellow-Tiled Palace." Here is the altar to heaven on the east, and the altar to earth on the west; altars to the sun, to the moon, and to the stars. Here are temples to the gods of the winds, of

mountains and hills, of seas, rivers and streams of water; to the gods of the soil; to ancestors; to deceased sages, warriors and emperors. Here are worshiped gods indigenous to China, and gods imported from India and Tartary. I have a kind of horror in thinking of the place. Lies stare at you on every side; darkness surrounds you on every hand. These are men indeed, made in the image of God, but they have made a covenant with death, and are in league with hell.

How certain it is, to every one who believes the Scriptures, that this throne must be demolished, and its power vanish from off the face of the earth! By the signs of the times, the day is near. Already the insurgents are entering the province of Chihli. Three powerful nations have their ambassadors in the capital, and are watching the issue with eager interest. Either these rulers will fall, at no distant day, into the hands of the insurgents, or into the hands of European powers, or—which is the only alternative—they must repent, and submit to Christ. Light is their great necessity; but they hate the light. A young mandarin stamped his foot angrily at the drivers, as we rode along the street in the "inner city," in a way which indicated plainly his feelings; and not his only, but the feelings of all those in authority.

We spent four days in Pekin. Our place of residence was an inn, in the "outer city," near the wall which divides it from the "inner city." No difficulty was experienced in entering, or in moving about the streets. The people seemed either indifferent, or, at least not hostile.

We returned to Tientsin on the 15th instant, having been absent one week. We distributed tracts and some copies of the New Testament on the way, and in Pekin. I addressed the people in several places, and twice in Pekin a company assembled at the inn, in a vacant room, to hear the Word; once on Sabbath morning, and once on Monday morning. They listened attentively.

Should a missionary now go to Pekin to reside, he would be obliged to go without a passport, and against the wishes of the English and French authorities established there. He should go openly; quietly attend to his own business; and leave when sent away by the Chinese authorities, which would be *very soon*. However, I see no reason to believe that T'ung Chow may not be occupied at once.

Madura Mission.—India.

Letter from Mr. Tracy, May 27, 1861.

Pasumalie Seminary.

Another term in the seminary under Mr. Tracy's care had recently closed when he wrote, and a class of "catechists" and a class of "preparandi," had left; the former to return to their stations, and the latter to enter for the first time upon missionary work. Respecting this class of catechists he writes, that all had been interested in their studies, striving to improve, and a few had encouraged him in every way, while others had often sorely tried his patience by unbecoming conduct. Yet his efforts to do them good seemed to be not without effect. Of their wives, too, he felt obliged to speak in much the same way; the conduct of some being "a constant source of pleasure," and that of others, often very trying. "The preparandi class," he remarks, "were young men of merely ordinary ability, but I think they are earnestly desirous of doing good." In regard to the school at large he says: "I am able to report good attention to study throughout the year, and that the improvement has been satisfactory."

Religious Interest.

Near the close of the term there were remarkable exhibitions of religious feeling; indicating, in connection with some of the workings of human sympathy and human imperfection, the presence and the mighty power of the Holy Spirit. Mr. Tracy writes:

A few of the students, with the teachers, have earnestly desired, and often prayed for an outpouring of the Holy

Spirit upon the seminary; but as the year wore away, I felt more and more inclined to give up in despair. It seemed that the Lord had, for some cause, rejected our prayers, and that we were to be left as the heath in the desert. I felt greatly disheartened; as if the Lord's hand were shortened that it could not save, or his ear heavy that it could not hear. But, blessed be his holy name, he did not leave us without a witness that he was more willing to bless than we were to ask. The few last days of the term were a season which will not soon be forgotten by any one then in the seminary.

On the Sabbath preceding the close of the term, the Lord's supper was administered, three of the students were admitted to the church, and several infants were baptized. The season was one of deep interest, but not more so than we had enjoyed at other times. In the evening, while we were engaged in family worship, I heard some one come on the verandah, sobbing bitterly. I supposed that one of the seminary boys had been stung by a scorpion, which is not an uncommon occurrence. When we rose from our knees, several of the larger boys came forward, supporting a smaller one who was trembling violently, and crying as if in great agony. I now felt sure that my first supposition was correct; but on asking the lad the cause of his distress, he replied, "My sins; oh, my sins are piercing me through; I cannot, cannot bear it." I took him to my room, prayed with him, and endeavored to direct his thoughts to the Savior, but he could not be comforted. I then sent him back to the seminary and requested Barnes, our oldest teacher, to go to him and see if he could say any thing to quiet his mind, and to lead him where alone he could find true peace. At this time the seminary students, with one or more of the teachers, were holding their usual Sabbath evening meeting. Shortly afterwards, the sound of loud crying and prayer reached us from the seminary, and in a few moments Barnes returned, apparently awe-struck, asking me to come quickly, for he knew not what to do. On reaching the school, I found the first class room filled, almost to suffocation, with the students and catechists. Some were on their knees, with outstretched arms; others prostrate on their faces; some beating on their breasts; and others still, in their agony, striking their heads against the floor; all, with loud cries and tears, confessing their sins and praying for pardon. The scene was awe-inspiring.

Fearing the effects of such intense excitement, I had some removed quietly to their rooms; and this I repeated once or twice, striving, with the aid of the teachers and some others, to direct their minds to the blessed Savior. At last I had them all brought together, and spent an hour in prayer and singing; but it was well towards midnight before I could venture to return to my house, leaving them in the care of the teachers. There were few of us that slept much that night. Towards morning, the wife of one of the catechists, who had been anything but a praying woman, was deeply affected with a sense of her sins; and her cries for mercy were heard, in the stillness of the night, to a great distance.

On Monday an attempt was made at study, but it could not be accomplished, and the day was spent in prayer and in conversation with those in distress. At this time, probably not more than six or eight among all the seminary students were unaffected. Many continued in deep distress, but during the day some found peace in a sense of pardoned sin. In the evening Mr. Capron came to render his assistance, and we commenced a prayer-meeting; but the excitement soon became uncontrollable, and we were obliged to suspend the exercises, and address ourselves to individuals who needed advice and comfort.

Tuesday was spent much like the preceding day. In the morning I cau-

tioned all, with good effect, against yielding to mere excitement, and urged them to repress, as far as possible, the violent expression of their feelings. The effort to do this was made, but some, unable to restrain themselves, quietly left the room, or were removed, that they might not disturb others. The attempt to go on with the usual exercises of the seminary was also more successful than on the preceding day. Mr. Chester was with us in the evening, and our meeting was one of deep feeling, but of less excitement than before. A considerable number were rejoicing in hope.

On Wednesday, the seminary committee met for the usual examination, at the close of the term; but it was found impracticable to go on with it. The day was spent principally in religious exercises, and the students were dismissed to their homes, with earnest prayer that the divine blessing might accompany them, and make them the means of good wherever they might go.

I have felt some anxiety lest this visit to their homes should dissipate their serious feelings; but the reports of their conduct, which I have heard from various quarters, have been uniformly favorable, and I rejoice in the hope that a truly divine work has been wrought in the hearts of many. It is perhaps worthy of remark, that the pungent distress, rising in some cases to intense agony, did not in any instance appear to proceed from an apprehension of danger from the wrath of God, but from a deep sense of the evil of sin committed against a holy, but gracious and merciful God and Savior.

Mission to Eastern Turkey.

Annual Meeting.

This mission held its annual meeting at Kharpoot, commencing June 5. Eight brethren of the mission, "all the male members now in the field," were present, and also Mr. Dwight, of the mission to Western, and Mr. Schneider of that to Central Turkey. It was resolved, urgently to request three additional missionaries; two for Erzroom and one for Diarbekir. The tabular view shows, as connected with the mission, 7 stations and 36 out-stations; 10 churches, with 271 members, of whom 44 were received during the year 1860; 48 schools, with 869 male and 272 female pupils; 3 native pastors, and 17 other native preachers. The mission letter says:

The religious exercises in connection with the meeting have been specially interesting. The daily sessions have been preceded, uniformly, by devotional exercises of more than half an hour in length, and the seventh day of our meeting was wholly given up to religious services—the forenoon to prayer for our native land, in this hour of her darkness, and the afternoon to the celebration of the Lord's supper—in both of which services, we had previously, by telegraph, invited our brethren of the Western mission, then holding their annual meeting in Constantinople, to join us at the same hour. Many and fervent have been the prayers for our country, since we came together. We have felt that the Savior has been with us, and have found it delightful to sit together in these heavenly places,—a foretaste of the communion of saints in the kingdom of bliss.

The following extracts from this letter will serve, in some measure, to indicate the feelings of the brethren in view of the financial prospects of the Board.

You will rejoice with us at the gratifying proofs of progress contained in the reports of the different stations, some of which are now forwarded, others having been sent at the beginning of the year. The growth has been chiefly by way of development within our former limits, rather than in the enlargement of our borders. There are now several large and important openings where the truth has gained a foothold, where the calls for instruction are very importunate, and where, if we could be assured of the funds, a very small outlay would enable us to support native

helpers. But in view of the anticipated embarrassments of the Board, we have voted to close our ears to all these Macedonian cries, and not to attempt to enter any of these inviting fields. The same necessity explains a vote to reduce the native agency at Mosul. The necessity of supplying Erzroom with two good missionaries, and of securing an additional missionary for Diarbekir, received the earnest attention of the meeting.

With regard to estimates, we may say that, for our whole field, considering the work growing on our hands and opening before us, they were never made with so much care and upon so low a basis. We have commenced retrenchment, and, as we believe, have carried it as far as can be done without positive disaster to our work. Perceiving that "this voyage is to be with hurt and much damage," we have "taken in sail;" but we pray that the storm may be weathered without compelling us to cut away masts and rigging, and to throw overboard a valuable cargo.

Station Reports.

Kharpoot.

The report of this station is as follows:

Besides this city, we have occupied, during the whole or a part of the year past, fifteen cities and villages as out-stations, having schools in all these, and in thirteen, regular Sabbath worship. In two newly occupied villages, the opposition has been so great as to prevent securing a regular Sabbath audience, and the gospel has been preached by the wayside and in houses, as opportunity could be obtained. In *Kasabah*, in the newly occupied province of Geghi, the opposition has been much less than was expected, and usually from 80 to 100 persons visit the chapel on the Sabbath. Bedros, the helper there, has visited other towns of the province, and found much to encourage him. Much missionary labor has also been performed in other parts of our field, by colporters and by visits of missionaries.

Theological Students and Helpers.

Of our fifteen out-stations, twelve are within twenty miles of this city, and, during the session of the theological school, are supplied, upon the Sabbath, by its pupils. Members of the school have also visited and spent one or more nights in other villages, not out-stations. We at present labor under a disadvantage, since of the twenty-three helpers in our employ during the year, seventeen are members of this school, and have but four months for uninterrupted labor. We hope, however, to be richly repaid when, after completing their remaining three years of study, these young men go out to labor with greatly increased efficiency; several of them as pastors of churches then to be formed.

Church—Schools.

At present there is but one central church, of 44 members, 8 of whom were received during the past year. Eight new members are to be received at our next communion. In our schools there have been four hundred and fifty-seven pupils, 40 of them girls, in a school in this city; but probably not less than 1,000 children have been more or less instructed, through our influence, since in almost every place where we open a school, the ecclesiastics open another, to keep the children away from us; and these schools are generally larger than our own. We are sorry to say, however, that the teachers are usually very ignorant, and that the schools close with ours.

Some hundreds of adults, of both sexes, have also been instructed, chiefly by children who go from house to house. The more advanced adults in this city have been taught in the same way, by members of the theological school, who receive a small sum for these services. About 6,500 such lessons, of twenty

minutes each, were given in the city during the year, besides a large number at the out-stations, where the "little teachers" receive no compensation.

Seven or eight hundred persons in all, are commonly present at our chapels on the Sabbath. In this city, the usual audience varies from 100 to 175, though, at times, it is considerably larger. We feel very much the need of a chapel of sufficient size, one effect of securing which would be, without doubt, a considerable increase in the congregation. Our present places of worship are at times so uncomfortably crowded, as to deter many from coming.

We are happy to see that the effect of ordaining a pastor over the church has been good. The people have cheerfully and promptly paid him in advance the sum which they at first pledged; 279 piasters per month, or $140 per annum. As above intimated, a portion of the theological students go regularly to neighboring villages to hold Sabbath services, and are thus not only greatly benefited themselves, but able to do much good while engaged in study. The four months of vacation, taken during the winter, which is the most favorable time for missionary labor, are spent by all the students either in teaching or preaching.

Progress.

Such is a very brief view of our work, in which we see abundant and constantly increasing signs of progress. This is true, whether we look at the general diffusion of Christian knowledge among the people at large, and their gradual emancipation from the bondage of ignorance and superstition; or at the increasing numbers brought under our influence; or, again, at the growth of the Protestant community in stability and intelligence. The general increase of desire for knowledge is seen in the sales of books, which, in 1858, amounted to 772 volumes; in 1859, to 1,710; and 1860, to 2,082. Most of the people who buy these books have learned to read under missionary influence, during the past five years.

Improvement among Females.

We are particularly encouraged by signs of promise among the females, who, in every oriental community, are most ignorant, degraded and difficult of access, and most bigotedly attached to their superstitions. This progress is seen not only in the city, where the influence of the missionary ladies is constantly felt, and where from twenty to thirty women regularly attend the weekly prayer meeting, but also in the agricultural villages, where the sex is much more degraded.

In at least eleven of our out-stations, a larger or smaller number of women have begun to learn to read. In Hulakegh, where two years since not a female knew a letter of the alphabet, and not one visited our chapel, thirty-one women and fourteen girls are regular attendants on Sabbath services, all of whom either can read or are learning to do so. In this city there are not less than one hundred female readers, all of whom have learned within the last five years; and the feeling is coming to be quite common, that it is a disgrace for an adult of either sex to be unable to read. Such is the desire of some to learn, that many do so secretly, without the knowledge of their friends. A woman in Hulakegh, having one Primer taken from her, bought another, and at once tore off the covers, that it might not be recognized as a Protestant book. But, poor woman! this too was taken away, and she now asks, "What shall I do."

We have not been left without evidences of the Spirit's presence. The week of prayer in January was a specially interesting and solemn season. The two daily prayer-meetings were fully attended and were deeply interesting, though, during a part of the time, the weather was very stormy. Several hope that they have passed from death

unto life, and deeper than usual religious feeling was, for some time, generally apparent among the people.

Arabkir.

The brethren of this station report, that "to the steady progress and healthy development of all the departments of the blessed work, there has been interposed no outward let or hinderance;" but the desired "baptism of the Spirit" has not been granted. In Arabkir, two preaching services have been maintained, in the two chapels. The average attendance at the East chapel has been about 140, and at the West, about 30. At the Sabbath school for the united congregations, the average attendance has been 155.

Seven new members have been received to the church since the first of January last, making the present number in regular standing 54. The effect of past discipline, in excluding three members, "has been most salutary, in promoting the peace and purity of the church." "The spirit of piety, and of willingness to give according to their means, to various objects of benevolence, has been increasing."

Progress has been made in the four schools at Arabkir, in "securing a more perfect organization, raising their literary character, and making them more strictly parochial and evangelical." They contain 75 male and 45 female pupils, and there are several persons connected with them, under training with special reference to their becoming teachers and preachers. These schools have exerted a most happy reflex influence on the Armenian schools, increasing both their number and their value.

The demand for Protestant books has been steadily increasing, the cash sales in 1860 amounting to 4,843 piasters.

The church at the out-station *Mashkir*, now numbers 19; the average congregation being still, as heretofore, about 40. The *Keban Maden* church also has 19 members, and here too there has been no increase of late in the congregation. The fourth church formed in this field, at *Shapik*, has 16 members, of whom two were recently received. This church, in a little village of 40 houses, the report says, is "one of much interest, an oasis in the moral desert," "rapidly evangelizing the whole village, and exerting a positive influence for good throughout our entire field." The school in that village numbers 35. A fifth church, for the two villages of *Agn* and *Vank*, organized in 1860, now has 11 members. The whole number, in all the churches under the care of the station, is 119. There is regular and systematic visitation of the out-station churches by the missionaries; and by means of two traveling helpers, each is supplied with preaching once in two weeks, there being no resident helper at either of the villages where there are churches, excepting Shapik. These native brethren go from place to place, generally on foot, and spend the time between the Sabbaths in visiting from house to house, "and preaching the gospel by the way, in the fields, and from village to village."

Efforts are still made, as opportunity is given, to introduce a Protestant religious influence at *Egin*, but it is not occupied as an out-station. A student was sent to *Remakh* in the winter, but he did not meet with much encouragement. *Malatia* is occupied as a permanent out-station, with considerable promise. A school there, during the year, has numbered from 40 to 80 pupils. "The teacher preaches the word on the Sabbath and at other times, to all who call upon him, as well as from house to house," and "the work of enlightenment and amelioration has gone steadily forward." But "the presence of a pious and well-educated native preacher, or, much better, a missionary, is greatly needed at Malatia."

Erzroom.

Mr. Trowbridge, who has now left this station, to engage in other work at Constantinople, reports:

In the city of Erzroom, preaching has been sustained twice each Sabbath during the year. One service has been in Turkish and the other in Armenian. The Sabbath audiences have averaged from thirty to forty, often, however, being much larger. In the fall of 1860, a Sabbath school was formed, the principal feature of which is a large class for the adult males. It is believed that this school has been the means of much good. The day-school, though not large, is prosperous. The teacher is a young man of special promise. In October, a class of young men was formed, consisting of seven who are over seventeen years of age, and three who are from twelve to sixteen. This class was regularly instructed, from the time of its formation until the 7th of March, 1861. The young men became deeply inter-

ested in their studies and have made good progress. Six of the seven older ones have studied with the express purpose of preparing themselves to labor as native helpers in this part of Turkey.

A church of five members was formed in January; and in March, four others were received, making the number of members nine.

Out-Stations.

Baron Simon removed from *Khanoos* to *Moosh* in the spring of 1860, leaving the former place without a preacher until the 1st of September, when Baron Hampartsoon was sent there. The brethren have experienced much persecution, of which some account was published in the Missionary Herald for January last. The missionary is constrained to feel that there is great want of real interest in the *truth* among the professed Protestants of that place.

Of *Trebizond* it is said: "Our work there has made good progress during the year. The bookstore has been closed, and the bookseller dismissed from the service of the mission. The day-school is one of the best in Turkey. The Turkish Government has presented a lot of ground to the Protestants, on which to build a chapel and school-room. Pastor Hagop is highly esteemed."

Importance of the Station.

Some extracts from what the missionary says, in his report, respecting the importance of the permanent occupancy of Erzroom as a missionary station, should perhaps find a place here. He writes:

"With the exception of Judea, the central point of interest in the world's history, no region is more important, in the records of mankind, than that which lies between the Caspian and Black Seas, south of the Caucasian Mountains, and extending to the country around Mount Ararat."

Such is the remark of a celebrated traveler of modern times, whose extensive research and personal acquaintance with the region mentioned, enables him to speak with authority. This remark may not be perfectly true, but there is a great deal of truth in it. The history of our race, after the flood, undoubtedly began in this region; nor can we suppose that this was chosen as the radiating point for all nations, without special reasons.

This, too, has been the point at which Russia has pushed forward into Southern Asia. Should another war occur between Russia and Turkey, there can scarcely be a doubt that the entire Pashalic of Erzroom will pass into the hands of Russia. We should remember, also, that the great body of the Armenian nation is found in the district described. Whether we look at the past or to the future, we cannot but feel a deep interest in this part of the Turkish empire and the neighboring provinces in Russia. The past of all these regions is full of historic interest; in the future this may be the battle-field on which shall be decided the question of religious liberty in Russia. The question of the establishment of Protestantism at Erzroom is, therefore, a *vital* one. It is so regarded by the Armenians, and they make corresponding efforts to prevent such a result.

Reverting to the same subject again at the close of his report, he says:

In conclusion, I only wish to repeat my sense of the importance of the occupation of Erzroom as a missionary station. The opposition of the Armenians is strong and often violent; but this opposition is rapidly giving way, while the people are studying the word of God as never before, and are beginning to treat the Protestants with respect. The firm establishment of Protestantism there will be an event greatly to be rejoiced over by the friends of missions, and will greatly forward the reformation of the Armenian nation.

DIARBEKIR.

Letter from Mr. Dwight, of Constantinople, May 22, 1861.

The letters from Mr. Dwight, (several of which have already appeared in the Missionary Herald and the Journal of Missions,) in regard to different portions of the field in Western Asia, which he is now visiting, are

rendered more interesting by the fact that, thirty-one years ago, accompanied by Rev. Eli Smith, he traversed portions of that region on an exploring tour, preparatory to that missionary work which has since been performed, and so much of the fruit of which he is now permitted to see. To him, what he now sees is of course more full of significant interest and promise because of the contrast which it presents to what he then saw; and the reader, by bearing these facts in mind, will be enabled to enter more readily and fully into his feelings and his joy. The two letters now given, from two promising stations in the mission to Eastern Turkey, will be read with much pleasure, and will call forth grateful praise to Him who has done so much for and by his missionary servants.

Change since 1839.

How different is the condition of things at Diarbekir now, from what it was in the year 1839, when Dr. Grant and Mr. Homes were here! Then, every thing was governed by the wildest fanaticism, and Protestantism was wholly unknown. Our brethren were in imminent danger for their lives, and very timely indeed was their escape from the city. Now, when approaching the place from Oorfa, with Mr. Schneider and Dr. Nutting, while we were yet eighteen or twenty miles distant, we were met and welcomed by a deputation on horseback, of eight or ten Protestant brethren; a few miles further on, another detachment, with our dear brother Walker and Baron Tomas, the preacher, at their head, met us; and as we approached nearer to Diarbekir, a considerable number more, on foot, joined our cavalcade, and thus we made a sort of triumphal entry into the city! And during the whole of my stay here, up to the present moment, when I am about leaving, I have seen nothing and heard nothing that made me feel any more insecure than in Constantinople, and everything shows that Protestantism has taken a deep hold of many minds.

Feeling of Mohammedans.

As to the state of feeling on the part of the Mussulman population towards the Christians, I, a stranger and a traveler, cannot of course speak with much confidence. The Mussulmans of Diarbekir have often been likened to those of Damascus, and it is supposed that, to this day, there is a slumbering spirit of fanaticism, which only awaits an occasion to arouse itself to fierce and bloody action against the Christians. But it is evident, even to a superficial observer, that by some means or other, a strong check has been put upon this spirit; and it must be hoped that its very dormancy, for a course of years, will take away its life, and its capability of being resuscitated. In Diarbekir, as in Damascus, only a few years ago, I am told no Christian was allowed to enter the city on horseback. Now, there is no distinction made in this respect between the Mussulmans and the Christians; and as for ourselves, we were not only permitted to go in and out every day on horseback, but the Turkish sentinels at the gates pretty uniformly presented arms to us as we passed!

Diminution of the Turkish Race.

I shall have some interesting and deeply instructive statistics to present in my report, if I live to complete this tour, respecting the gradual diminution of the Turkish race, in the country generally—the *drying up* of the Euphrates—but here I will speak only of Diarbekir in this respect. Several entire quarters of the city, that were formerly Turkish, have now passed into Christian hands, and the process is continually going on. Christians—that is Armenians, Jacobites and Protestants—are continually buying Turkish houses, but never does it happen that a Turk buys a Christian house. Around the outskirts of the city there are extensive Turkish quarters, all in ruins. The houses decay and tumble down, and nobody ever thinks of repairing them. It has also been remarked, that formerly the streets were almost exclusively occupied by Turkish boys, engaged in their rude and boisterous plays, while now, almost all the boys

found in the streets are either Armenians or Syrians. All the life and enterprise of the place are among the Christians, and the Mussulmans seem to be waiting, in sluggish indifference and mental and bodily torpor, for their end to come. The causes of this are very evident, but I will not enter upon them in this letter.

A Hearty Welcome.

Nearly the whole of the day after my arrival was spent in receiving calls from the native brethren and sisters, all of whom gave me a most hearty welcome. I need not speak of the warm greeting I received in brother Walker's family, nor of my own keen enjoyment of the social and Christian intercourse I here find; so strikingly in contrast with the rough inhospitalities of the road over which I have just passed.

Soon after my arrival, I paid my respects to Mr. Taylor, the present British Consul, who gave me a very cordial reception. He is a son of Mr. Taylor who was British Resident at Bagdad thirty years ago, when Mr. Smith and I were in Persia. He has not been long in Diarbekir, but appears well fitted for his place, and on very friendly terms with the missionaries and the Protestants.

Public Meeting.

Two days after we arrived, we were invited to attend a meeting in the church, designed to afford the native brethren an opportunity of welcoming us publicly, in the name of the Lord, to Diarbekir. You know that Mr. Schneider was one of the first of our missionaries who visited Diarbekir, to labor for the establishment of the truth; and he may be called the founder of the church at this place. More than one hundred individuals were present. The meeting was opened by Baron Tomas, the preacher, who, in the name of himself and his people, expressed their great obligation to us for our labors in behalf of the Armenian race. He addressed me in Armenian, and Mr. Schneider in Turkish, and the warm and tender feelings of interest and gratitude to which he gave utterance deeply moved my heart. After he sat down, one of the oldest church members arose, and on behalf of the church spoke very much to the same effect. A most fervent prayer was then offered for us by another church member, and we gave our responses. After this, another prayer was offered by a church member, and another address delivered, when I closed the meeting with prayer and the apostolic benediction. Nearly or quite all present came up to the desk and shook hands with us, after the meeting.

The Sabbath—Contrasts.

Last Sabbath we held three public services, two of them for preaching, and the third for narrating to the people what we had seen and heard of the work of God in this land. The average Sabbath congregation here is now 200, but on this occasion there were 320 at the first meeting and 400 at each of the others. It was a deeply interesting day to us all, and I trust that God was present, by his Spirit. What a privilege to *see* the work of God in these places, and to take any, even the most humble part in it; but especially, to preach to a people such as these, who are hungering for the bread of life, and to preach in their own native tongue! When I first entered upon my missionary work, I had no expectation of being permitted to live to see such congregations gathered throughout the interior of Turkey. I bless God that he has given me the privilege of making this tour in my old age, and thus of witnessing, with my own eyes, the wonders he has wrought. I can almost say with Simeon, "Now lettest thou thy servant depart in peace."

The Work in Diarbekir—Graduates from Mission Seminaries.

The work in Diarbekir is truly encouraging. The truth has evidently taken deep hold of the people, and its influ-

ence is felt far beyond the bounds of the Protestant community. The church needs a pastor, and the people are united in the desire of having Baron Tomas settle among them. A deputation called upon me to request that I would intercede for them with him, which I cheerfully undertook to do. He does not seem to be quite ready, as yet, to assume this responsibility, but we trust he may be persuaded. He is a man of good abilities, a graduate of the Bebek seminary, and is well adapted to the work in Diarbekir. I was pleased to find that there are at least *seven* of the graduates from Bebek usefully employed within the bounds of the Eastern Mission,—all but one as preachers of the gospel, the one who forms the exception being a very successful teacher.

There are also five or six females who have been educated at our female boarding school in Hasskeuy, most of them, I believe, in stations of usefulness. One is the wife of the pastor in Kharpoot; another, the wife of the preacher in Diarbekir; and a third, the wife of the pastor in Moosh. There are one or two in Trebizond, of whom I do not know in particular. In Diarbekir I find another, Eva by name, who has a very interesting girls' school of about forty scholars, ten of whom are Protestants, and the rest Armenians and Catholics. She is very successful as a teacher, and is also active among the females of the town as a Christian, attending meetings with them, reading and explaining to them the Scriptures, praying with them, &c. &c.

I have visited Cutturbul, the nearest out-station, crossing the Tigris on a raft of inflated skins. Saw several of the brethren there, and visited the chapel—a very poor and mean building. The head-man—who is a warm-hearted Christian and a very interesting character—is ready to give the brethren a lot for a place of worship, provided the money can be raised for erecting the building. The work there is in a very forward state, but the people are poor.

ARABKIR.

Letter from Mr. Dwight, of Constantinople, June 3, 1861.

From Kharpoot to Arabkir.

I reached this place, in company with Mr. Schneider and Mr. Mardiros, pastor of the church in Kharpoot, May 29. We passed through Keban Maden, one of the out-stations of Arabkir, where we spent the night in the house of a Protestant. They provided for us very hospitably, and when we offered them the usual present in the morning, they utterly declined receiving anything, saying, "We, and all we have, belong to Christ." At Maden, we crossed the Euphrates, here a deep and rapid stream, winding its narrow way between perpendicular or very precipitous rocks, rising to the height of mountains, on either side. The scenery is grand, and at the same time highly picturesque. Here a silver mine has been worked for many years, but is now deserted, and the place is fast going to decay. At a fountain, situated about two-thirds of the way to Arabkir, where we stopped to lunch, we met some very rough looking Armenian muleteers, to whom we preached the gospel. Some of them listened very attentively, and one, in particular, seemed much interested, and said: "If you have with you a copy of the New Testament, I should like to have you read to me from it." Unfortunately, I had left all my baggage at Kharpoot, and my Armenian New Testament with it; but I endeavored to communicate to his mind some passages of Scripture, quoted from memory, which I knew contained truth enough for his salvation, if blessed by the Holy Spirit.

Arabkir—Its Beauties.

The first appearance of Arabkir is beautiful beyond description. I have seen no town like it in Turkey. It is spread over a large surface, the face of the country being broken by hills and valleys, and covered with trees and

shrubbery. Each house has its own separate garden, and in some instances, I might almost say, its farm; with pure water running through all the streets. In short, it is a large town in the country, with its gardens and orchards, its lawns and its groves. The whole appearance of the people, as well as the situation of the place, indicates that the climate is highly salubrious. We met with a warm reception from our good brethren Richardson and Pollard and their wives, as well as from Dr. West, whom we providentially found here.

The Mission Schools—A Female Teacher.

Great attention has been paid to common schools and the Sabbath school, in this place. The boys' day school numbers about forty or fifty pupils, and it seems to be in a most prosperous condition. The teacher is a very interesting person, educated in Tocat. He gives instruction in Grammar, Geography, Arithmetic and Astronomy, besides Reading and Writing.

The teacher of the girls' school is a native of the out-station Shapik, a person of rare qualities and very successful in her work. She was the first to be enlightened in a family of twenty-five, counting parents, children and grand-children; and bitterly was she persecuted for the truth's sake. Her simple and humble piety, her earnest zeal, and above all, her fervent prayers, at length, however, won over all their hearts, and all but one are now members of the Protestant community. She is slightly deformed in person, but has a most interesting face, beaming with intelligence and piety; and her school is kept in the most perfect order.

Ordination at Shapik.

It has been my privilege to attend here the ordination of a pastor over the church of Shapik. This out-station is very near, and the services were held in Arabkir, for want of chapel room in Shapik. The pastor was formerly priest of the church in that village, but has been for many years a Protestant, and a faithful worker for Christ. The other former priest in the place has fled, so that the Armenians have no one now to perform their ceremonies for them. It is to be hoped that the whole village will, before long, become connected with the Protestant congregation.

The newly ordained pastor appeared very well on his examination, and I have great confidence that he will make a useful man. Six years ago there was only *one* Protestant in Shapik; now there are *seventy*, and the work is going on. There were more than 400 present at the ordination services, great attention was given throughout, and a good impression was made.

Sabbath Services.

Yesterday (Sabbath) Mr. Schneider preached in Turkish in the morning, to about two hundred and fifty people, and at noon we attended the Sabbath school together. There were about two hundred and seventy-eight present in all, and it was very pleasant to hear the little boys and girls sing, so correctly, translations of "The Shining Shore;" "There is a Happy Land;" "The Good Shepherd;" "Little Drops of Water," &c. &c. Mr. Schneider, Mr. Walker and myself made addresses to the school. At the afternoon service about three hundred persons were present. Mr. S. and I, occupied the time in giving an account of the work of God in Turkey. The people listened with the deepest attention, and I hope in this way to "confirm the churches," and to stir up the zeal of these dear brethren, that they may be more bold in their assaults upon the kingdom of Satan, and in their efforts for the spread of the Gospel of Christ.

When returning to Mr. Richardson's, from the church, I overtook a boy, of course unknown to me, having a copy of the New Testament under his arm. I took it in my hands and said to him, Do you love this book? Yes, said he, *very*

much indeed. I then said, Suppose there was no copy of this book in all Arabkir besides this one which you have got, what would you sell it to me for? He looked at me with some surprise, and answered, very emphatically, *I would not sell it at all.*

An Anxious Inquirer.

I observed a young man, seventeen or eighteen years of age, following me through the streets, and as I drew near Mr. R.'s house he came up to me, with the sweat rolling down his pale face and an expression of the deepest anxiety on his countenance, and begged that I would pray for his salvation. I found that he had just come from the preaching, and that he was deeply moved and agitated in view of his sins. In answer to my questions, he acknowledged that he had no hope that he was a true Christian, and that he had no peace of mind. He expressed the most earnest desire and longing for the Holy Spirit to renew his heart; and again and again begged me to pray for him, and to interest others also in doing so. I gave him such advice as seemed suited to his case, and left him, feeling that I had met a man under deep conviction for sin. I have since found that he has been, for some time past, a serious attendant upon the preaching of the word.

The work in Arabkir is prosperous. They have a very nice, large and airy place of worship in the centre of the town, and another small one in the outskirts.

Several of the native brethren and sisters called this morning to bid us farewell. They seemed full of affection and sympathy, wishing every blessing upon our heads; that God would protect us on our way, bless our preaching, &c. &c. Many boys and girls also came, and very affectionately shook hands with us on parting. I exhorted them to love the Savior, and be prepared to enter his service on the earth, and, hereafter, into his glory.

Mission to Central Turkey.

MARASH.

Letter from Dr. Goodale, July 9, 1861.

Visit to Albistan.

Dr. Goodale had just returned from a visit to Albistan, and mentions deeply interesting facts respecting that place, as well as others. In regard to the journey, the climate, &c., he writes:

You have doubtless received a full description of the mountain path which we traverse in the summer, in going to Albistan. We found the climate delightful up among the mountains, passed over some snow banks, and gathered early spring flowers just coming out from under the ice and snow. The change from the heat of Marash was marked, and we received much physical benefit. Albistan lies on the most beautiful and fertile plain I have yet seen in Turkey. The soil resembles that of the Genesee valley, in Western New York, is equally well adapted to wheat growing, and is well cultivated. I saw thousands of acres of most beautiful wheat, all ready for the harvest.

Fruit from One Testament.

About five and a half years ago a Protestant from Aintab was on his way to Sivas, and remained over the Sabbath at Albistan. A young man asked him for a little book which he had, not knowing what it was, but wishing for it as a curiosity. That book was an Armenian Testament. Soon, another young man became the possessor of it, and began to read. He communicated his interest in the book to one of his friends, and they, fearing to read it openly, were in the habit of going to a cave in the mountain near by, every Sabbath, to peruse it. They became convinced of its truth, and wrote to a friend of theirs in Marash, whom they knew to be a Protestant, and obtained a preacher. Thus the work of the Lord commenced at Albis-

tan, and now the Protestant community numbers about one hundred and fifty souls, and the work is in a most interesting state. Almost every week some come forward and declare themselves Protestants.

Change in a Village—Mussulman and Other Inquirers.

About six months since the work commenced in a village of thirty houses, about a mile from Albistan, and now there are about sixty Protestants there. They have a fine school, and a good prospect that the entire village will be Protestant before another six months passes away. One of the two Armenian priests who has charge of the village is a Protestant in sentiment, and not far from the kingdom of heaven. He besought me to send them a teacher, who could also preach to them.

The Protestant influence is rapidly gaining ground, not only among the Armenians, but also among the Mussulmans. While there I found hardly a moment's rest, my room being filled nearly all the time by inquirers after the truth—mostly Mussulmans. They are not spiritually enlightened, but seem to be dissatisfied with their own religion, and are longing for something better. One is an avowed Protestant, and many more do not hesitate to acknowledge that we are in the right and they in the wrong. I heard not one word of opposition from any of them, but many expressed a strong desire that a missionary might remain among them, offering to build a house for me. This movement is not so much among the lower classes as among the very highest and most wealthy.

Must there be Retrenchment?

How can we retrench? The Lord of Hosts is saying to us, "Go forward." Every feature of the work demands that we go forward. We have good reason to hope, that in a little while, the work will be self-supporting in that region, but one step backward now would greatly impede its progress. This is the time for the greatest effort. Public feeling is awake, and the people are halting, not knowing whether to go on in their old ways, or come out on the Lord's side. One strong effort on our part now, by the help of God, will decide the case. Must we hold back?

Yarpuz.

We also visited Yarpuz, and found that a new life was beginning to appear among that poor, oppressed people. Still they suffer much persecution. Not long since an Armenian school-teacher became a Protestant, and persecution immediately commenced. One evening the little company of Protestants were gathered together for prayer, when two guns were discharged down the chimney. Thus, night and day, they have been followed. But I think I see signs of brighter days. The work of the Lord goes forward notwithstanding all this. What would Christians in America do if they were thus called to attest their faith? I have a strong desire to write you a long letter, speaking of many things of historic interest which centre there; but I must forbear.

The work in Marash, and the surrounding country, is going forward with uninterrupted rapidity; never has it been so prosperous as at this moment.

We sorrow for our native land; but the Lord reigneth, and we say, Let the blows fall; and hope they will leave none of the "groves" standing. The Lord will take care of his own work; we try to keep our minds at rest.

Gaboon Mission.—West Africa.

LETTER FROM MR. BUSHNELL, JUNE 21, 1861.

The People Wasting Away.

THE course of things referred to by Mr. Bushnell in this letter, is one which has long been in progress at the Gaboon. Successive

tribes, or waves of population from the interior, approach the coast; but instead of increasing and becoming established there, gradually waste away and disappear, succeeded by new comers. So, probably, it will still be, until, under the influence of accepted Christianity, the causes which produce this decay shall be, in part at least, removed. The facts, in this respect, as they now exist, are among the discouragements which the missionaries meet, calling for more sympathy and prayer in their behalf, and for the people among whom they labor.

The state of things here remains much the same as when I last wrote, and the health of the different members of the mission has not materially changed. There are some indications of an increased interest in spiritual things among the people. Last Sabbath our congregations were unusually large and attentive, and the attendance at the Bible-class was encouraging. Recently I have visited most of the Mpongwe towns on the river, for the purpose of preaching to those who do not regularly enjoy the means of grace; and also to become better acquainted with the number, present condition and prospects of the scattered remnant of this once populous tribe. The number of towns remains nearly the same as it was fifteen years ago, but the population has decreased very much; that of the real Mpongwes, perhaps from one-third to one-half, and in some towns in a larger proportion. But by the purchase of slaves, and the adoption of many young men who come from Cape Lopez, Cama, and other places, seeking employment, the towns maintain a feeble existence.

Nearly all the aged men have passed away within a few years, and a new generation, many of whom were pupils in the schools in the early periods of the mission, are coming upon the active stage of life. Most of these have some education; some can read and write pretty well, and keep their trade accounts; and all are much more enlightened than their fathers were, who had arrived at adult age before the mission was established. It is a source of grief to us that so few of this number have abandoned polygamy and other heathen abominations, giving evidence of having renewed hearts as well as enlightened minds. A few, we trust, are new creatures in Christ Jesus; others are inquiring, with apparent sincerity, for the way of life; others still respect religion and attend upon the means of grace, but are halting between two opinions; yet the large majority cling to their superstitions and vices, as indifferent about their souls as the brutes that perish.

The rapid decrease of the Mpongwes is in consequence of their vices, original and imported. It may be said of them, "O Israel, thou hast destroyed thyself." Their fetich systems, polygamy, slavery, and intemperance, are destroying scourges, yet they retain them with determined obstinacy, complaining of God, whom they accuse of destroying them, and at the same time refusing his proffered help and salvation. But notwithstanding the decrease of the population on our river, those who remain are more hopeful than was the generation which is fast passing away. If they are not swallowed up in the vortex of intemperance, which is yawning for them on every side, we may hope that many will yet become Christians, and that their children, now entering our schools, may be trained up under still more favorable influences. The Shĕkani and Bakelĕ tribes, which once occupied the banks of the upper Gaboon and its tributaries, are disappearing quite as rapidly as their more civilized neighbors near the sea; and the more numerous and powerful Pangwes are taking their places. The remnants of these three tribes, with the cannibal Pangwes, and the tribes to the south-east of the Gaboon, who speak Mpongwe, furnish an important field for missionary labors; and in the providence of God, still wider and more hopeful fields may ere long open up in the interior.

Recent Intelligence.

WESTERN TURKEY.—Writing from Eski Zagra, July 15, Mr. Byington refers to statements made in the report of that station respecting the Bulgarians and says:

It is well that the true state of the case should be known by our brethren, both here and at home; and therefore, in presenting our report this year, we felt constrained to make some statements with reference to the Bulgarians not so favorable as we could desire. The opinions thus expressed have not been hastily formed. A residence of only a few months sufficed to convince me that a very different state of mind existed among the Bulgarians from what, by many, had been supposed; and now, after a residence of three years, during the last two of which I have enjoyed favorable opportunities for becoming acquainted with the character of the people, I am convinced that our work among them will be difficult to prosecute and slow to develope. Let us therefore gird ourselves for this work, and in patience possess our souls. For, though the work be difficult, we are deeply impressed with the importance of its being prosecuted vigorously. When we consider the number of the Bulgarians, the intellectual activity now developing among them, and the relations which they sustain to the Turks and to the different Sclavic nationalities, the importance of Christian efforts for their good cannot easily be overestimated. We must strive, and strive *now*, and strive *with all our might*, to gain, what we have not yet gained, a foothold among them. We must make use of those means which seem most likely to be attended with success; and if one plan does not work, we must try another.

We were obliged to discontinue our preaching service last fall, because no one attended it. I then tried a Bible class, which I still keep up, but the attendance is small and irregular. When we visit among the people, very little disposition is manifested by them to converse on religious topics; and when we go to the surrounding towns, the same spirit of indifference is met with, which seems an insurmountable barrier to the progress of the truth. At times we are ready to cry out in despair, What can we do?

Mr. Morse wrote from Adrianople, July 31:

The efforts of the Papists to win over the Bulgarians to a union with Rome, recently received a severe check in Constantinople. All the Bulgarian priests who had been induced to join the movement, including their recently appointed head, who had been taken with much parade to Rome, to be consecrated by the Pope, went back in a body to their former church, and published letters exposing the deceptive practices of the Jesuits. Having failed in a measure at Constantinople, they are concentrating their efforts upon Adrianople, where, by reason of the weaker national feeling and a strong hatred of the Greeks, they are making considerable progress. To-day they consecrated their new church. About 300 were present. The elements that exist here are most favorable to Rome and least favorable to Protestantism. Yet we are able to sow a little seed, and hope it may prove effectual to the enlightenment of some.

Mr. Parsons, of Nicomedia, mentions (July 27) a tour on which he was accompanied by Mrs. Parsons. Of their visit at Koordbeleng he writes:

At Koordbeleng, which is ten hours south of Adabazar, we spent nearly a week very uncomfortably, but with much encouragement as it regards the work. The only place which we have been able to rent for the residence of the native helpers, and for meetings, is in a quarter hitherto left in unhonored and undisturbed obscurity. The house itself is narrow and dark, the locality of a loathsome though not contagious disease. But since it has been in our possession the head men of the town have built a coffee shop in a position completely to guard its entrance, and have made it, particularly on the Sabbath, the centre of business, the place for auctions and public sales, with the sole purpose of preventing the people from attending the formal and stated preaching of the word. Yet on the Sabbath which we spent there, I had the happiness of seeing nearly as many in the place of preaching and prayer, at different times during the day, as united in driving me away from the place five years ago. Mrs. P. found much to interest her in visiting from house to house. The knowledge of the Scriptures and the ability to read them, which she found among the females, equally surprised and delighted her.

SYRIA.—Mr. Thomson wrote from Beirut, July 22. After speaking, not encouragingly, of the political state and prospects of the country, he says:

Throughout our field there is now an open door for all kinds of missionary operations. We have as yet full liberty, and can go where we please. Many are willing to hear the gospel, to receive our books, and to send their children to our schools. But the utter uncertainty which hangs over the country, the perpetual discussion of the gloomy prospects, the thirst for revenge, which glows like Nebuchadnezzar's furnace and can only be extinguished in blood—these and such like causes and influences, greatly harden the heart and impede the progress of the gospel in this region. In some way, not yet very easily understood, all these things will be made to co-operate with others in the great and blessed work of redemption. Syria must be converted to God, but the day of her redemption may be distant; and again it may be far nearer than we imagine. Duty is ours, events we must leave with God.

MADURA.—Messrs. Webb and Scudder, with their wives, who sailed from Boston on the 11th of March, arrived at Madras, all in good health, June 26.

A committee of the Madura mission has reported decidedly in favor of a plan for more systematic and continuous itinerating work by the missionaries, accompanied, as they go through destitute regions, by some of the native Christians.

Mahrattas.—Mr. Ballantine, of Ahmednuggur, reports another instance of the great liberality of Mr. Tytler, their "excellent collector;" who offers funds for building cheap houses of worship in several villages where the missionaries feel that they are needed. Other friends in India have also manifested a readiness to assist the mission, even more than heretofore, if circumstances should require it. Five persons were admitted, by profession, to the first church in Ahmednuggur, and two to the second church, June 23. Of these, four belonged to the village of Shendee, six miles from the city, where "there is now quite a company of Christians, and a church is much needed." There are other inquirers, asking for admission to the church, of different castes and classes; and considerable interest among persons residing near the second chapel, where "several persons of high caste regularly attend religious services."

Mr. Bissell reports the reception of one female to the church at Kolgav, and of three persons to the church at Seroor.

Zulus.—The house of one of the missionaries has been destroyed by fire. Mr. Wilder wrote from Pietermaritzburg, May 27:

This morning news has come of the destruction by fire, of Mr. Stone's house at Ifafa. He heard the news on his way home from our meeting. Mrs. Stone, who was confined about three weeks ago, was scarcely able to walk. All books, clothing and furniture, with trifling exceptions, are destroyed. We deeply sympathize with our brother in his calamity. Mr. Fen, of this place, in fifteen minutes after the news came, was out with a subscription paper to aid Mr. S., and when I met him, half an hour ago, had raised already £50. He hopes to raise it to £75. In D'urban, also, Mr. Jeffries writes me, they are doing something.

Dakotas.—Rev. J. P. Williamson wrote, August 2:

Since I last wrote you, all the Government officials among these Indians have been changed — the Agent, Superintendent of Schools, Superintendent of Farming, Blacksmith, etc. These employees of Government have a vast influence for good or for evil. We cannot tell yet what the change will effect, but we hope for considerable improvement. The new Agent, Hon. Thomas Galbreath, appears honest and upright, and friendly to the mission. He made the annual payment immediately after his arrival here, which he conducted with energy and accuracy.

As the financial condition of the Board would not allow of your making any appropriation towards putting up mission buildings here at present, I determined, on consultation with the rest of the mission, to put up a meeting-house independent of aid from the Board. The few Indian members here said they would do what they could, those at Yellow Medicine said they would help, and most of the whites about promised to do something. By passing a subscription paper around, I found I could probably raise nearly $400. I concluded to build a frame 20 by 30 feet. Most of the materials have been collected, but we have not commenced work on it yet. We hope to have it finished before cold weather, but will finish it no farther than we have the means to pay. It is a small building, yet it will be large enough to accommodate all who will attend at present, and we stand in great need of it.

I cannot now report much advance in spiritual things. This, however, is not all owing to the want of a house of worship. Much is owing to the general excitement of the country, and the local changes going on here, which draw the mind away from religion; much to the strong native opposition in the heathen heart to the God of truth; and very much to the weakness and unfaithfulness of your missionary, which I feel more and more every day.

New Publication.

Memorial Volume of the First Fifty Years of the American Board of Commissioners for Foreign Missions.

A volume of 460 octavo pages, with the above title, was issued in September. It has been prepared mainly by the Senior Secretary, and is the property of the Board, but the printing and sale of the work will be through Mr. N. Broughton, Jr., Depositary of the American Tract Society, Boston, No. 28 Cornhill, where it may be obtained. The volume contains an account of the Jubilee Meeting; Dr. Hopkins's Historical Discourse; Reminiscences by Rev. John Keep—a member of the General Association of Massachusetts when the Board was organized; Rev. Samuel Nott — one of the first missionaries; Dr. Porter—at whose house, in Farmington, Connecticut, the first meeting of the Board was held; and Dr. Worcester—son of the first Secretary; notices of deceased Secretaries, and also (by Dr. Sprague of Albany) of the founders of the institution; chapters on the origin of the Board, difficulties in obtaining its charter, its constitution, membership, ecclesiastical relations, meetings, Prudential Committee, correspondence, finances, agencies, and relations to Governments; chapters under the general head of the Missions, on their constitution and origin, their development, the progress of the work, the missionaries, churches, schools, preaching and the press, and deputations; on the literature of the Board and its missions; and on the field and the work at the close of the half century. There is also an Appendix containing, among other useful matters for reference, a list of the missionaries and assistant missionaries sent out by the Board from the beginning,

and a general view of the publications in connection with the enterprise, at home and abroad; and an index which will greatly enhance the value of the book, as one of reference.

It will thus be seen that the work embraces an extensive range of topics, and brings together a large amount of information connected with the missionary cause, but specially with the history of the Board and its operations. It embodies results of much observation and experience in connection with these operations; has been prepared with much labor; and it is hoped that it will be acceptable to many in the churches, and will serve to increase not only missionary intelligence, but interest and zeal in the prosecution of those Christian enterprises by which the world is to be brought to know and receive a Savior. The price has been fixed at one dollar, that a larger circulation, and thus more extended usefulness, may be secured.

DONATIONS.

RECEIVED IN AUGUST.

MAINE.

Cumberland co. Aux. So. H. Packard, Tr.
- Alfred, C. P. Goodenow, 10 00
- Brunswick, Dr. Adams's ch. 60 00
- Gorham, Cong. ch. 123 80
- New Gloucester, S. H. and A. C. Chandler, 50; A. C. M. Foxcroft, extra, 10; 60 00
- North Yarmouth, "A lover of the Bible," 4 00
- Portland, State st. ch. m. c. 66,54; High st. ch. and so. (of wh. from Mrs. Phebe Cummings, to cons. Rev. ELIJAH JONES of Minot, Mrs. MYRA N. SHEPLEY of Winslow, HENRY T. CUMMINGS of Portland, RALPH W. CUMMINGS of Bay City, Mich., THERON JOHNSON of North Andover, Mass., PHILIP EASTMAN and Mrs. MARY A. EASTMAN of Saco, and Mrs. LUCIANNA CHICKERING of Springfield, Vt., H. M, 1,000;) 1,475,77; 2d. ch. foreign miss. circle, 20; 1,562 31
- Standish, Cong. ch. and so. 18 00—1,838 11

Franklin co. Aux. So. Rev. I. Rogers, Tr.
- Farmington, Cong. ch. m. c. 6 00
- Wilton, do. 6 00—12 00

Kennebec co. Conf. of chs.
- Augusta, South ch. and so. 17 00
- Gardiner, Cong. ch. m. c. 3 25
- Winslow, do. 10 00—30 25

Lincoln co. Aux. So.
- Alna, Friends, 10 00
- Boothbay, S. Sargent, 1 00
- New Castle, 2d cong. ch. 16 00
- Rockland, Cong. ch. to cons. Rev. WM. A. SMITH an H. M. 50 00—77 00

York co. Conf. of chs. Rev. G. W. Cressey, Tr.
- Biddeford, Pavilion ch. and so. 39,53; 2d cong. ch. 71,55; 111 08
- Buxton Centre, Rev. G. W. Cressy, 15 00
- Saco, 1st par. 51,16; m. c. 55,32; 106 48
- South Berwick, Cong. ch. and so. (of wh. fr. John Plumer to cons. JOHN HENRY PLUMER an H. M. 100;) 122 52
- York, Cong. ch. 23 00—378 08

2,335 44

- Bucksport, 1st cong. ch. special coll. 40,84; m. c. 9,16; 50 00
- Calais, 1st ortho. cong. ch. and so. 6 00
- Castine, A friend, 5 00
- Deer Isle, 1st cong. ch. 15 00
- Gilead, E. Bent, 5 00
- "Machias," 3 00
- Monson, Cong. ch. 20 00
- Pembroke, do. 7 00
- St. Stephens, N. B., Cong. ch. and so. 20 00
- Waterford, Cong. ch. and so. 81 29—212 29

2,547 73

NEW HAMPSHIRE.

Cheshire co. Aux. So. Rev. J. C. Houghton, Tr.
- Hinsdale, Cong. ch. and so. 60 00
- Keene, A thank-offering, 4; Z. S. Barton, 10; G. P. Drown, 5; Mrs. M. Winchester, 1; a friend, 50c.; 20 50
- Sullivan, Cong. ch. 40 00
- Walpole, do. m. c. 5,12; Rev. J. H. Stow, 5; Mrs. Stow, 5; 15 12—135 62

Grafton co. Aux. So. W. W. Russell, Tr.
- Campton, M. L. Pulsifer, 10; John Pulsifer, 10; 20 00
- Canaan, Rev. Mr. Gerould, 12 00
- Littleton, Cong. ch. and so. m. c. 6 00
- Orford, A friend, 5 00
- Piermont, Cong. ch. and so. 21 00
- Plymouth, 1st cong. ch. m. c. 37 00—101 00

Hillsboro' co. Aux. So. J. A. Wheat, Tr.
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- Nashua, Pearl st. ch. 40 95—60 95

Merrimac co. Aux. So. G. Hutchins, Tr.
- Boscawen, Cong. ch. 49 65
- East Concord, Mrs. L. Kendall, 10 00
- Pembroke, Cong. ch. and so. 27 00
- Salisbury, do. 47 00
- Warren, do. 30 00—163 65

Rockingham co. Conf. of chs. F. Grant, Tr.
- Brentwood, Cong. ch. 40 00
- Deerfield, do. 15 00
- Derry, Belknap ch. 5 00
- Epping, Cong. ch. 1 11
- Stratham, do. m. c. 1 18—62 29

Strafford co. Conf. of chs. E. J. Lane, Tr.
- Laconia, Cong. ch. 9 75
- North Conway, A friend, 5 00
- Ossipee, Rev. H. Wood, marriage fee, 2 00—16 75

540 26

Gorham, Cong. ch. 3 41

543 67

Legacies.—Amherst, John Blunt, by John G. Blunt, Adm'r, 7,592 00

8,135 67

VERMONT.

Addison co. Aux. So. A. Wilcox, Tr.
- Cornwall, Cong. ch. and so. 40 00
- Shoreham, do. 68 35—108 35

Caledonia co. Conf. of chs. E. Jewett, Tr.
- Hardwick, Lewis H. Delano, to cons. Miss MARY C. FAY and Miss AURILLA SPENCER H. M. 200; Miss Mary Thurston, 5; 205 00
- St. Johnsbury, Friends, 200 00—405 00

Chittenden co. Aux. So. E. A. Fuller, Tr.
- Burlington, Rev. John Wheeler, D. D. 50 00
- Hinesburgh, Cong. ch. 19 00
- West Milton, do. 10 00
- Williston, Cong. ch. and so. 29,25; E. Sanford, 10; 39 25—118 25

Franklin co. Aux. So. C. B. Swift, Tr.
- St. Albans, 1st cong. ch. and so. 4,03; cong. ch. extra coll. of wh. to cons. Mrs. Dr. WORTHINGTON SMITH, 100; a member of Rev. A. J. SAMSON'S sab. sch. class to cons. him an H. M. 50; children

of Mrs. JOHN SMITH to cons. her an H. M. 100; 254 03
Swanton, D. Bullard, 4 00—258 03
Orange co. Aux. So. L. Bacon, Tr.
West Randolph, Cong. ch. m. c. 3 00
Williamstown, Cong. ch. and so. 43 93—46 93
Orleans co. Aux. So. Rev. A. R. Gray, Tr.
Coventry, Cong. ch m. c. 10; Mrs. S. P. Cowles, 2; Mrs. E. Ward, 1; 13 00
Craftsbury, Cong. ch. and so. 5,32; a friend, 3; 8 32
Greensboro', Mrs. Nancy H. Stone, 10 00—31 32
Rutland co. Aux. So. J. Barrett, Tr.
Clarendon, Cong. ch. 36; m. c. 4,56; 40 56
Fairhaven, bal. 51
Poultney, Cong. ch. 21 00
Rutland, do. m. c. 14 93—80 00
Washington co. Aux. So. G. W. Scott, Tr.
Plainfield, Cong. ch. m. c. 1 25
Windsor Co. Aux. So. Rev. C. B. Drake and J. Steele, Trs.
Hartford, Cong. ch. wh. with prev. dona. cons. LUCIEN B. DOWNING an H. M. 5 00
Springfield, L. N. Barnard, 10; cong. ch. and so. 75,37; m. c. 8,68; 94 05—99 05
1,148 18
Alburgh Springs, Friends, 2 00
Bennington, 1st cong. ch. 143,35; 2d do. so. 34,15; 177 50
Manchester, Mrs. J. A. Ford, 30 00
Morrisville, Cong. ch. and so. 17 00
North Pownal, Cong. ch. 15 00—241 50
1,389 68
Legacies.—Burlington, Nathan Lathrop, by Ex'rs, 40 00
1,429 68

MASSACHUSETTS.

Barnstable co. Aux. So. W. Crocker, Tr.
Falmouth, A friend to cons. I. ARTHUR HATCH an H. M. 100 00
North Falmouth, Cong. ch. and so. 50 00—150 00
Berkshire co. Aux. So. H. G. Davis, Tr.
Lee, Cong. ch. and so. gent. 156,55; la. 64,85; m. c. 73; 294 40
Pittsfield, Maplewood Institute, 25 00
South Egremont, J. Bacon, extra, 5 00
West Stockbridge, Centre cong. ch. 13; Village cong. ch. 14; 27 00
Williamstown, College ch. 8 00—359 40
Boston, S. A. Danforth, Agent,
(Of wh. fr. a friend, 10; a stranger, 8; a friend, 5; do. 15; T. B. Pike, 5; a friend, [by Mr. Clapp,] 1; a friend, 50; do. 5; C. D. 50; H. 2;) 945 79
Brookfield Asso. W. Hyde, Tr.
Globe Village, M. S. Plimpton, 5 00
Oakham, A friend, 200 00—205 00
Essex co.
Andover, Chapel cong. ch. and so. 81 13
Lawrence, A friend, 2 00
Lowell, 1st cong. ch. 84 12
Lynn, 1st do. and so. m. c. 23 00
Topsfield, Cong. ch. extra, 27 00
Wenham, do. m. c. 2 25
West Boxford, Individuals, 10 00—229 50
Essex co. North Aux. So. J. Caldwell, Tr.
Bradford, Cong. ch. and so. 215,84; Mr. and Mrs. Warren Ordway, to cons. MARY EMERY ORDWAY an H. M. 100: 315 00
Groveland, Cong. ch. and so. 9 32
Newburyport, A friend, 50; Whitefield ch. and so. to cons. Mrs. ELIZABETH A. COFFIN an H. M. 160; 210 00—535 16
Essex co. South Aux. So. C. M. Richardson, Tr.
A friend, 1 00
Beverly, 4th cong. ch. 9 10—10 10
Franklin co. Aux. So. L. Merriam, Tr.
Ashfield, 1st cong. ch. 18,46; gent. asso. 8,13; la. do. 7,41; 34 00
Charlemont, Cong. ch. wh. with prev. dona. cons. Rev. DAVID BEALS, Jr., an H. M. 6 00
Conway, Cong. ch. m. c. 34 00
Deerfield, Cong. ch. and so. 6 20
Greenfield, 1st do. wh. with prev. dona. cons. FRANK MATHER an H. M. 35 11
Leverett, "Pastor and two brethren," 10 00
Whateley, 100 86—226 17
Hampden co. Aux. So. J. C. Bridgman, Tr.
Agawam, Cong. ch. 50,65; m. c. 2; 52 65
Chester, do. m. c. 21 08
Chicopee, 2d do. (Falls) (of wh. fr. T. W. CARTER to cons. himself an H. M. 100;) to cons. A. HUBBARD an H. M. 200; m. c. 56,30; 3d ch. coll. and m. c. to cons. GEORGE AMES and JOSEPH P. BUCKINGHAM H. M. 200; 456 30
East Longmeadow, Cong. ch. to cons. WILLIAM O. VINING an H. M. 103; less 50c. counterfeit, 102 50
Feeding Hills, Cong. ch. 23 86
Holyoke, 2d do. to cons. JOSEPH BUTLER an H. M. 104,17; 1st ch. 30; 134 17
Huntington, 2d cong. ch. 11,50; m. c. 19,52; 31 02
Longmeadow, Cong. ch. la. asso. to cons. Rev. SANFORD LAWTON an H. M. 94,58; gent. asso. wh. with other dona. cons. SAMUEL KILBON and WILLIAM E. BOISE H. M. 190,85; m. c. 31,33: 316 76
Mittineague, Cong. ch. m. c. 3.50; cong. ch. a friend to cons. LUKE BLISS an H. M. 100; 103 50
Monson, Cong. ch. 122,01; m. c. 35,99; A. W. Porter, 500; R. Homer, 10; 668 00
North Wilbraham, Cong. ch. m. c. 30 00
Palmer, 2d cong. ch. 23,66; m. c. 40; officers of State almshouse, 9; 72 66
South Wilbraham, Cong. ch. 12; m. c. 18; 30 00
Springfield, 1st cong. ch. 76,75; m. c. 136,35; south ch. 424,41; young people's asso. 143,83; a friend, 3; North ch. 139,52; m. c. 103,13; Olivet ch. m. c. 13; Miss M. Calhoun, 7; 1,046 99
Westfield, 1st cong. ch. 115; m. c. 141; extra effort, 108; 364 00
West Springfield, Cong. ch. (of wh. fr. E. Southworth, 100;) 265,67; m. c. 8,03; 273 70
Wilbraham, Cong. ch. 13 65-3,740 84
Hampshire co. Aux. So. S. E. Bridgman, Tr.
Amherst, College ch. m. c. 13; L. H. 2; 15 00
Belchertown, Benev. asso. 90 00
Easthampton, 1st cong. ch. 72,45; m. c. 44,72; 117 17
Enfield, J. C. 2 00
Northampton, 1st ch. 364,75; m. c. 35,92; Edwards ch. 45,60; m. c. 10,92; Mrs. B. C. 2; T. C. 5; a friend for Jewish females in Constantinople, 25; 489 19
South Hadley, 1st cong. ch. m. c. 12,33; teachers and pupils of Mt. Holyoke sem. 200; L. G. 3; 215 33
Williamsburgh, Nathan Sears, 25 00
953 69
Ded. ex. 75—952 94
Middlesex co.
Boxford, 80 25
Burlington, Cong. ch. and so. 5 00
Cambridgeport, 1st evan. cong. ch. and so. 90; m. c. 16,70; 106 70
East Cambridge, Evan. cong. ch. m. c. 12,89; W. W. P. 5; 17 89
Fitchburg, Calv. cong. ch. m. c. 32; T. E. 5; 37 00

Groton, Union ortho. cong. ch. and so. 110,91; m. c. 21; 131 91
Lancaster, A friend, 10 00
Lincoln, Cong. ch. and so. 35 00
Malden, Trin. cong. ch. and so. 14 25
Natick, 1st cong. ch. and so. coll. and m. c. 39 00
Newton Corner, Eliot ch. 30; a lady, 1; 31 00
Old Cambridge, S. D. H 5 00
Shirley, Cong ch. m. c. 3 00
Tewksbury, Cong. ch. bal. 3 00
Townsend, Ortho. cong. ch. and so. 38 09
Watertown, A friend, 2 00
Wayland, Evan. Trin. ch. and so. 29 00
Wilmington, Cong. ch. S. Carter, 5 00—593 09

Norfolk co.

Medway, Village ch. and so. wh. with prev. dona. cons. Mrs. A. D. SANFORD an H. M. 94 38
Roxbury, Eliot ch. and so. gent. 233,55; la. 2; m. c. 58,48; Vine st. ch. and so. m. c. 26,61; 320 64
West Roxbury, South evan. ch. and so. m. c. 73 40—488 42

Old Colony Aux. So.

Fairhaven, Four ladies, 7 00
New Bedford, J. H. Bartlett, Jr. 25 00
South Dartmouth, Rev. M. S. Howard, 13 00—45 00

Palestine Miss. So. E. Alden, Tr.

Braintree, 1st cong. ch. and so. 14,26; La. Palestine miss. so. wh. with prev. dona. cons. Mrs. EDWARD POTTER an H. M. 66,25; 80 51
Bridgewater, Scotland ch. and so. 20 00
North Bridgewater, So. cong. ch. 17 00
North Weymouth, 1st cong. ch. 27,50; m. c. 5; 32 50
South Weymouth, Rev. Mr. Terry's so. 15 00
Weymouth and Braintree, Union ch. to cons. JOHN P. NASH and JOHN W. LOUD H. M. 200 00—365 01

Pilgrim Asso.

Kingston, 2d cong. ch. wh. with prev. dona. cons. B. F. AMES an H. M. 34,29; a friend, 10; 44 29

Taunton and vic.

Norton, Trin. cong. ch. 17 43

Worcester co. Central Asso. W. R. Hooper, Tr.

(Of wh. fr. Berlin, Cong. ch. m. c. 35; Misses C. and E. Whitcomb, 10; Worcester, Parley Goddard, 100;) 229 65

Worcester co. North Aux. So. C. Sanderson, Tr.

Athol, W. 3 00
Templeton, Cong. ch. m. c. bal. 5; a sister in Dr. Sabin's ch. 5; 10 00
Winchendon, North ch. 37; (of wh. 35 was rec'd in July, and incorrectly reported as fr. Winchester,) 2 00—15 00

Worcester co. South Conf. of chs. W. C. Capron, Tr.

Blackstone, Cong. ch. and so. 63 00
Grafton, Evan. cong. ch. 100 00
Upton, Ruth C. Fisk, 10 00
Westboro', Evan. ch. and so. 92,55; m. c. 35,06, to cons. B. ALDEN NOURSE an H. M. 127 61
Whitinsville, Cong. ch. and so. 339,16; m. c. 500; 839 16—1,139 77

10,292 56

Chelsea, Winnisimmet ch. and so. m. c. 34,23; Broadway do. do. 21,65; 55 88
A friend, 50; do. 15; do. to cons. FRANCIS FLINT an H. M. 100; M. 9; 174 00—229 88

10,522 44

Legacies.—Conway, Mrs. Sarah H. Adams, by Rev. Geo. M. Adams, Ex'r, 100 00
Salem, Miss Susan Osgood, by John H. Nichols, Adm'r, 173 26
Whitinsville, Mrs. Eunice Chapin, by Caleb T. Chapin, Ex'r, 50;
E. W. Fletcher, by P. Whitin Dudley, Ex'r, 500; 550 00
Woburn, Mrs. Anna Wright, by Rev. Sewall Harding, Ex'r, 100 00
Ruby Pixley, by Sabin Langhear, 8 42—931 68

11,454 12

RHODE ISLAND.

Bristol, Cong. ch. 83,11; la. so. 50; m. c. 9,48; 142 59
Kingston, Cong. ch. 11 00
Providence, Central cong. ch. 90; (of wh. fr. Mrs. E. W. Fletcher, 40;) Richmond st. ch. 20; "a pastor's savings for missions," 5; 115 00
Slatersville, Cong. ch. 20 00—288 59

CONNECTICUT.

Fairfield co. East Aux. So.

Huntington, Cong. ch. juv. miss. so. 18 58
Newtown, Cong. ch. 9 00—27 58

Fairfield co. West Aux. So. C. Marvin, Tr.

Darien, Cong. ch. 22 50
Stamford, Pres. ch. 400 00—422 50

Hartford co. Aux. So. A. G. Hammond, Tr.

Bristol, Cong. ch. and so. m. c. 20 00
Hartford, Centre ch. m. c. 17 93
Kensington, Cong. ch. and so. to cons. CYPRIAN GOODRICH an H. M. 100 00
South Windsor, 1st cong. ch. and so. 61 43
Suffield, 1st cong. ch. and so. ladies, 37,50; Miss Murdock, 3; a friend, 5; 45 50
Unionville, Cong. ch. and so. 6 75
West Hartford, do. miss. so. 37 28—288 89

Hartford co. South Aux. So. H. S. Ward, Tr.

East Glastenbury, Cong. ch. m. c. 20 00
Middletown, Int. on the legacy of Hannah Benham, 4,40; a friend, 4,60; 9 00—29 00

Litchfield co. Aux. So. G. C. Woodruff, Tr.

Bridgewater, Cong. ch. and so. 21 24
Cornwall, Miss M. Pierce, to cons. JOHN H. P. CHAPIN, of South Hadley, Mass., an H. M. 100 00
Kent, Cong. ch. 38 00
Milton, "Special," 5 00
New Hartford, North cong. ch. and so. (of wh. fr. Mrs. E. S. Brown, for *A. E. Martin*, Ceylon, 12;) incorrectly ack. in Sept. Herald under Hartford Co. 63,62.
Plymouth Hollow, O. N. Tracy, 4 00
Terryville, Cong. ch. m. c. 8 00
Warren, Cong. ch. 21 00
Woodbury, North ch. 50; m. c. 31,60; 81 60—278 84

Middlesex Asso. J. Marvin, Tr.

Centre Brook, Cong. ch. m. c. 25 00
Lyme, Grassy Hill ch. and so. 45; Old Lyme, cong. ch. and so. 50; a young lady, 5; 100 00
Old Saybrook, Cong. ch. (additional,) 5 00—130 00

New Haven City Aux. So. F. T. Jarman, Agent.

New Haven, 3d ch. 70,88; North ch. m. c. 8,84; Chapel st. ch. m. c. 4,01; Centre ch. m. c. 10,67; South ch. m. c. 4,49; Davenport chapel, m. c. 4,35; Mrs. R. H. 9; a friend, 8; Mrs. Fabrique, 40; a friend, 50; 210 24

New Haven co. East Aux. So. F. T. Jarman, Agent.

Fairhaven, Centre ch. m. c. 13,72; 2d cong. ch. 30,47; 44 19
Madison, 1st cong. ch. (of wh. fr. H. B. Washburn, 100;) 178 00
Meriden Centre, Cong. ch. 20; a friend, 100: 120 00—342 19

New Haven co. West Conso. A. Townsend, Tr.

Waterbury, 1st cong. ch. m. c. 14 47

New London and vic. and Norwich and vic. Aux. So. F. A. Perkins and C. Butler, Trs.

Montville, Mohegan cong. ch. 9 61
Mystic Bridge, Cong. ch. 62,02;

Charles Mallory to cons. Miss FRANCES ROGERS an H. M. 100; 162 03
New London, 1st cong. ch. and so. 515; m. c. 13; 528 00
Norwich, Greenville ch. and so. 34; Broadway ch. and so. m. c. 10,45; 2d ch. and so. m. c. 6,53; 50 98
Stonington, 2d cong. ch. 50,16; m. c. 20; 70 16—829 77
Tolland co. Aux. So. E. B. Preston, Tr.
Ellington, Rev. T. K. Fessenden, 25 00
Mansfield Centre, Cong. ch. and so. special effort, 51 00
North Coventry, Cong. ch. gent. 20; la. 51,37; (less unc. bill, 1;) 70 37
Somers, Cong. ch. m. c. 15 00
Stafford, 1st do. 19 00
Tolland, Cong. ch. m. c. 39 00
Vernon, do. do. 16 67
West Stafford, Cong. ch. 19 36—255 40
Windham co. Aux. So. G. Danielson, Tr.
Central Village, Cong. ch. 44 00
East Woodstock, Mrs. J. C. 50c.; W. C. 1; Rev. E. H. Pratt, 5; special donations, 6 50
Killingly, 2d cong. ch. and so. 15 00
Putnam, Village ch. and so. indiv. 40; m. c. (in part) 11; 51 00—116 50

2,936 38

A friend, An anticipated legacy, 1,000 00

3,936 38

Legacies.—West Haven, J. Merrill Kimball, by Rev. George A. Bryan Ex'r, 150 00

4,086 38

NEW YORK.

Buffalo and vic. Aux. So. H. Stillman, Agent.
Buffalo, 1st pres. ch. m. c. 140,45; less ex. 70c. 139,75; friends, 225; a friend, 6; 370 75
North Evans, Cong. ch. 5 50—376 25
Geneva and vic. Aux. So. A. Merrell, Agent.
Berkshire, Cong. ch. 28 39
Binghamton, Dr. Ford, 5 00
Cortlandville, Pres. ch. 47 17
Elmira, Miss C. Thurston and fam. 70 00
Fulton, Pres. ch. 200 00
Geneva, Fem. miss. so. 11 83
Genoa, 1st cong. ch. 28 76
McGrawville, Pres. ch. 20 00
Newark Valley, Cong. ch. 40,04; m. c. 11,69; 51 73
Penn Yan, Pres. ch. bal. 14,69; W. Root, 10; C. C. Shepard, to cons. Rev. J. C. TAYLOR an H. M. 50; E. B. Jones, to cons. CATHARINE JONES an H. M. 100; 174 69
Seneca Castle, Pres. ch. 61 00
Whitney's Point, do. 14,88; Fem. miss. so. 10,16; 25 04
Watkins, Pres. ch. 10 00
Youngstown, do. 7 25

740 86
Ded. ex. 3 99—736 87

Monroe co. and vic. Aux. So. E. Ely, Agent.
Holley, Pres. ch. 10 50
North Bergen, do. 11 69
Rochester, Brick do. 46,42; 1st pres. ch. 40,78; 87 20—109 39
By William Alling, Agent.
Bryan, Pres. ch. 38 00
Honeoye Falls, do. 20 00
Parma Center, Rev. J. H. Phelps, 7 00
Rochester, Central pres. ch. m. c. 95 95
Spencerport, Cong. ch. 11 83—172 78
New York and Brooklyn Aux. So. A. Merwin, Tr.
(Of wh. fr. the 11th pres. ch. 130; John C. Baldwin, 100; John Slade, 100; S. B. Chittenden, 250; BENJ. F. BUTLER, to cons. himself an H. M. 100: Geo. H. Snow, 50; W. U. Blakeman, 25; A. A. Lewis, 20; Clinton av. ch. Brooklyn, bal. 82,59; Rev. R. S. Storrs, Jr., D. D. 50;) 1,019 54

Oneida co. Aux. So. J. E. Warner, Tr.
Madison, Fem. cent so. 17 50
Utica, 1st pres. ch. 12 83—30 33

2,445 16

Albany, 4th pres. ch. (of wh. fr. SAMUEL H. FREEMAN to cons. himself an H. M. 100;) wh. with prev. dona. cons. Mrs SARAH H. FREEMAN an H. M. 140 00
Albion, 1st pres. ch. (Mrs. E. C. 1;) 47 77
Brockport, L. E. O. 5 00
Canaan Centre, Pres. ch. m. c. 35 00
Canisteo. Rev. L. F. Laine, 1 00
Canton, 1st pres. ch. 47 00
Caton, Collection, by Rev. W. A. Niles, 8 00
Catskill, Pres. ch. m. c. 65 91
Cazenovia, 1st do. 87 00
Clinton, Cong, ch. and so. 70 00
Dansville, Mrs. E. Shepard, 10 00
Deckertown, E. A. Stiles, to cons. Miss M. C. STILES an H. M. 100 00
Denton, Pres. ch. 28,58; m. c. 4,28; 32 86
Downsville, A. E. Crane, 5 00
Durham, Pres. ch. 20 00
East Bloomfield, 1st cong. ch. m. c. 20 00
East Palmyra, Pres. ch. 18 82
Elmira, Mrs. S. W. Bennet, 10 00
Fayetteville, Pres. ch. 44,19; m. c. 22,87; less ex. 34c.; 66 72
Franklin, 1st cong. ch. to cons. Rev. THOMAS S. POTWIN an H. M. 51 50
Galway, R. 1 20
Geneseo, Cong. ch. 100 00
Gloversville, Cong. ch. (of wh. from U. M. Place, 100; C. Mills, 50; D. C. Mills, 50; A. Judson, 50;) 369 35
Gouverneur, Mrs. C. M. Robertson, 25 00
Homer, Cong. ch. 122 75
Hornellsville, 1st pres. ch. m. c. 4 50
Jamestown, Cong. ch. 54,46; (dis. 28c.:) 1st pres. ch. 15,06; County anniversaries, 2; 71 24
Keeseville, Pres. ch. 35 58
Kiantone, Cong. ch. 5 69
Livonia, Pres. ch. m. c. 21 00
Lowville, Friends, 3 00
Malden, Pres. ch. 7 00
Malone, Cong. ch. 50 00
Manlius, Pres. ch. 11 00
Middletown, Cong. ch. Mrs. A. W. Safford, 50; pres. ch. Mrs. Simons, 3; 53 00
Milton, A friend, 2 00
Mount Vernon, Pres. ch. extra coll. to cons. Rev. HENRY HICKOK an H. M. 50 00
Newark, Pres. ch. m. c. 21,58; A. F. Cressy and wife, 30; J. A. Miller and fam. 25; H. L. Fairchild, 15; O. Blackman, 10; others, 48,42; 150 00
New York, Rev. J. O. Fisher, 25; "Missionary Box," 25; A lady, 10; 60 00
North East Centre, Cong. ch. 10 00
Oakfield, Pres. ch. (additional) 10; Miss M. Holbrook, 10; 20 00
Ogdensburg, —— 2 00
Oneida Lake, 1st cong. ch. 100 00
Orient, Mrs. T. P. Terry, 4 00
Panama, Pres. ch. m. c. 3 00
Pekin, Abigail Peck, 4 00
Perry Centre, Cong. ch. 17 25
Pittston, Pres. ch. 11 00
Pompey, Cong. ch. 42 00
Rochester, A. Champion, 1,000 00
Rose Hill, James Hurlbut, 10 00
Salem, Pres. ch. 46,06; m. c. 34,50; 80 56
Schaghticoke, Pres. ch. and cong. 105 00
Shelter Island, Pres. ch. 22 00
Sidney Plain, do. 14 87
Smyrna, Cong. ch. 19 25
South Canton, Mrs. S. Brooks, 2 00
Southold, Pres. ch. a lady, 5 00
Southport, do. 7 06
Stony Brook, Miss H. M. Arthur, 2 00
Strykersville, Cong. ch. M. W. 2; F. W. 1; 3 00
Summer Hill, Cong. ch. 8 00
Syracuse, Rev. Glen Wood, 10 00

Upper Jay, M. A. Morse, 2 00
Utica, M. G. 5 00
Wampsville, Cong. ch. 7 00
Waverly, Pres. ch. 25 00-3,524 88

5,970 04

Legacies.—Fulton, J. Darrow, by J. E. Dutton, 200 00
Monroe Co. Henry Lyon, by Calvin Burr, ex'r, (in part,) 200 00
New York, Anson G. Phelps, by Wm. E. Dodge, ex'r, 10,000 00-10,400 00

16,370 04

NEW JERSEY.

Bloomfield, Pres. ch. (of wh. from a friend, wh. with prev. dona. cons. MARIA C. DODD an H. M. 372,06;) m. c. 50.57; 422 63
Caldwell, Pres. ch. 75; m. c. 25; 100 00
Deckertown, Pres. ch. 20 00
Jersey City, M. Lusk, 5 00
Newark, Roseville, Pres. ch. 11 00
Orange, 1st pres. ch. 149,22; 2d pres. ch. 220; 369 22
Parsippany, 2d pres. ch. 151 35
Perth Amboy, S. E. Woodbridge, 25 00
Wantage, 1st pres. ch. 52 00
Whippany, Pres. ch. 22 00-1,178 20

PENNSYLVANIA.

By Samuel Work, Agent.
Dunmore, Pres. ch. 20 00
Harrisburgh, 1st do. 134 16
Mooreheadville, Rev. G. W. Cleveland, 1 00
Philadelphia, A friend, 10 00—165 16
Carbondale, Mrs. Jordan, 2 00
Condersport, Pres. ch. 11 00
Hartford, do. 15 00
Philadelphia, M. R. Mitchell, for the Armen. miss. 5; James Smith, 100; 105 00—133 00

298 16

DELAWARE.

By Samuel Work, Agent.
St. Georges, Pres. ch. 16 00
Wilmington, Hanover st. ch. m. c. 64,42; Central ch. 56,96; 121 38—137 38

DISTRICT OF COLUMBIA.

Washington, A friend, 150 00

OHIO.

By Rev. S. G. Clark, Agent.
Bloom, 11 50
Brooklyn, Rev. N. Cable, 1; Rev. S. G. Clark and fam. wh. with prev. dona. cons. FRANKLIN TAYLOR CLARK an H. M. 25; 26 00
Elyria, Rev. F. H. Brown, 10 00
Hudson, Dorothy Mills, 5 00
Huntington, Cong. ch. 10; Rev. A. R. Clark, wh. with prev. dona. cons. Rev. JAMES A. THOME of Cleveland, an H. M. 40; 50 00
Litchfield, 5 75
Lyme, 8 00
Mansfield, (in part) 4 60
Medina, 6 20
Melmore, 6 50
Oberlin, 1st cong. ch. 10,85; H. Veits, wh. with prev. dona. cons. Rev. JOHN KEEP an H. M. 10; 2d cong. ch. 3,97; 24 82
Peru, m. c. 10 00
Richfield, Mrs. S. M. Shailer, 5 00
Ruggles, 20 00
Strongsville. 12 68
Tallmadge, Daniel Preston, 5 00
Tremont, a balance, 1 00
Windham, Coll. (in part) 22,60; Mrs. S. A. Shaw, 10; J. Angel, 10; B. Angel, 20; J. Scott, 10; m. c. 10,69; 83 29
York, 3 75—299 09
By T. P. Handy, Agent.
Cleveland, 2d cong. ch. 25 00
Edinburg, Cong. ch. 33 00
Monroeville, Cong. and pres. chs. 20 00
Twinsburg, Cong. ch. 17 46

95 46
Ded. ex. 46—95 00

By G. L. Weed, Tr.
Cincinnati, 3d pres. ch. m. c. 3,61; Mrs. J. Bates, 3; 6 61
Christiansburg, Rev. John Martin, 5 00
College Hill, Pres. ch. 13; Rev. C. E. Babb, 10; 23 00
Homer, 1st pres. ch. 10 00
New Philadelphia, do. m. c. 3 00
Oxford, Teachers and pupils of Western fem. coll. 81 00
Portsmouth, Pres. ch. 152 39
South Fork, do. T. W. Howe, 10 50
Walnut Hills, Lane sem. ch. m. c. 7,92; Miss Overaker, 40; 47 92

339 42
Ded. ex. 1 25—338 17

732 26

Alexandria, Cong. ch. 15 62
Ashtabula, Mrs. H. E. Parsons, 10; Rev. I. M. Gillett, 5; 15 00
Belpre, Cong. ch. 19 00
Birmingham, Pres. ch. 10; less ex. 8c.; 9 92
Cleveland, An old man, 1 00
College Hill, Rev. D. M. Wilson, 30 00
Ellsworth, Pres. and cong. ch. 11 00
Florence, Cong. ch. 10; less ex. 7c.; 9 93
Medina, 1st cong. ch. and so. Mrs. A. L. King, 10; C. E. Clark, 5; Miss B. W. 1; G. R. M. 1; 17 00
Milan, Pres. ch. 32 64
Mount Gilead, 1st pres. ch. 8 00
Painesville, Teachers and scholars of Lake Erie fem. sem. 76 50
Pomeroy, Ch. 10 00
Ravenna, Cong. ch. 25 36
Rootstown, Gad Case, 20 00
Springfield, 1st cong. ch. 12 46
Willoughby, Cong. ch. 15 00—328 43

1,060 69

Legacies.—Walnut Hills, Mrs. E. K. Curtis, bal. by G. L. Weed, 102 19

1,162 88

MICHIGAN.

By Rev. S. G. Clark, Agent.
Concord, Pres. ch. 12 00
Lansing, do. 1 00
La Salle, do. 5 00
Palmyra and Blissfield, do. 10 54
Ypsilanti, do. 50 56—79 10
A friend, 63 50
Adrian, Plymouth ch. 33,69; an Hon. Mem. and wife, 3; 36 69
Holly, Pres. ch. 5 00
Lansing, 1st do. 32 17
Milford, Mrs. Jane Pearson to cons. SANFORD B. LADD an H. M. 215 00
Niles, John Borden, 50 00—402 36

481 46

INDIANA.

By G. L. Weed, Agent.
Bedford, Mrs. L. H. B. 5 00
Clinton, Pres. ch. 4 10
Mount Pleasant, do. coll. 8 50
Mount Vernon, do. 3 70
Putnamville, do. 6 00
Pisgah, do. 12 30
Southport, do. coll. 2 75
Terre Haute, Baldwin pres. ch. coll. 28 90
Toronto, Pres. ch. 2 78—74 03
Lima, Pres. ch. by W. B. Cory, 59 00
Madison, 2d do. bal. 28 00
Terre Haute, Rev. W. H. Ballantine, 15 00—102 00

176 03

ILLINOIS.

By Rev. C. Clark, Agent.

Chicago, Calvary pres. ch. 35,81; less ex. 31c.;	35 50	
Greenwood, Pres. ch. (in part,)	2 51	
Joliet, Pres. ch.	6 00	
Lake Forest, do.	8 90	
Ridgefield, Pres. ch. (in part) 5,45; H. P. Downs's child, 7c.;	5 52	—58 46
Bunker Hill, Cong. ch.	27 00	
Chicago, New England ch. (of which from Samuel Bliss to cons. ETHAN TAYLOR MONTGOMERY an H. M. 100; S. S. Bliss to cons. MARSHALL BLISS of Grinnell, Iowa, an H. M. 100;) 342,68; m. c. 20,21; Plymouth ch. a friend, 1; W. H. Brown, 100;	463 89	
Collinsville, Mrs. P. C. Morrison, 10; less dis. 1;	9 00	
Dixon, A widow's mite,	5 00	
Dover, Cong. ch. and so.	18 50	
Elkhorn Grove,	2 00	
Freeport, A friend,	4 00	
Galena, A lady, for Syrian miss. 5; a child, 1;	6 00	
Monroeville, Elihu Baldwin,	20 00	
Monticello, Pres. ch.	56 58	
Princeton, A friend,	1 00	
Rockford, M. H. 10; 2d cong. ch. 113,67;	123 67	
Rushville, Mrs. C. H. L. Brown,	3 00	
Springfield, 2d pres. ch.	10 00	
Sycamore, 1st cong. ch.	1 30	
Wenova, E. Y. C.	2 00	
Woodburn, Cong. ch.	48 00	—800 94
		859 40

MISSOURI.

St. Louis, 1st cong. ch. and so. 122,60; Frederick Stahl, (his entire earnings,) "for the poor Indian," 75c.;	123 35	
Summit, Pres. ch.	8 25	—131 60

WISCONSIN.

By Rev. C. Clark, Agent.

Allen's Grove, Cong. ch. friends,	5 00	
Delevan, do.	5 00	
Milwaukie, Spring st. cong. ch. 43,36; (less ex. 2,16;) 41,20; pres. ch. 63,08; (less ex. 2,15;) 60,93;	102 13	
Watertown, Cong. ch. 50; (less ex. 2,50;)	47 50	—159 63
Arlington, Pres. ch. 11; less ex. 75c.;	10 25	
Beloit, 1st cong. ch. and so.	120 00	
Berlin, 1st pres. ch.	8 00	
Fond-du-Lac, Cong. ch. m. c. 27,83; (less ex. 1,33;)	26 50	
Green Bay, Pres. ch.	32 00	
Hudson, Rev. L. N. Woodruff,	5 00	
Madison, A friend,	75	
Milwaukie, Plymouth ch. 122,99; (less ex. 5,86;)	117 13	
Oconomowoc, Cong. ch. and so.	13 75	
Odanah, Rev. L. H. Wheeler and fam. 20; D. B. Spencer and fam. 30; R. W. Spicer, 10; Carrie Seger, 10; Abba Spooner, 5;	75 00	
Reedsbury, Rev. T. Williston, by Mr. Work,	18 00	
Sheboygan, Cong. ch.	13 75	
Sparta, J. Avery,	2 00	
Waterloo, S. B. Emery,	10 00	
Wawatosa, Mrs. Sally Green,	10 00	
Whitewater, Cong. ch. 22,69; (less ex. 1,36;)	21 33	—483 46
		643 09

IOWA.

Camanche, 1st pres. ch. m. c.	2 00	
Flint Creek, Isaac Jones, by Rev. C. Clark,	1 00	
Grinnell, Cong. ch.	61 86	
Plymouth, L. S. Parker,	5 00	—69 86

KANSAS.

White Cloud, Rev. E. Whiting,	10 00	
Quindaro, Cong. ch. and so. m. c.	3 00	—13 00

MINNESOTA.

Clearwater, Cong. ch.	9 00	
Faribault, Mrs. S. J. Wilson, by Rev. S. G. Clark,	20 00	
A friend,	5 00	—34 00

CALIFORNIA.

Brooklyn, Pres. ch. 6,10; Mrs. Pierson, a thank-offering, 10; Rev. G. Pierson, 3,90;	20 00	
Grass Valley, Cong. ch. and so. m. c.	19 00	—39 00

OREGON.

Forest Grove, m. c.	5 00

FOREIGN LANDS AND MISSIONARY STATIONS.

Adrianople, Turkey, Mr. and Mrs. M.		9 00
Gaboon Miss. for the South African Miss.		52 00
Hazlewood, Dakota, Rev. S. R. Riggs, 10; m. c. 3,46;		13 46
Hilo, Sand. Isl., Dr. Wetmore,		50 00
Honolulu, do. Geo. E. Beckwith, to cons. Rev. E. G. BECKWITH an H. M.		50 00
Lincoln, England, William H. Brooks,		9 60
Madura, Rev. P. S. Royston, and Mrs. Royston, 35; Rev. T. S. Burnell and Rev. J. Herrick, to cons. Rev. J. E. CHANDLER an H. M. 50;		85 00
Manchester, England, R. Corkling,		9 60
Montreal, C. E., Am. pres. ch. (of wh. from Mrs. Bonar's class, for Rev. J. E. Coffing, 23;) 617,80; James Court, 25; D. Davidson, 10; Torrance & Morris, 10; Joseph Mackay, 10; George Wilkes, 10; Benjamin Lyman, to cons. Mrs. DELIA A. LYMAN an H. M. 100; (less ex. 2,45;) P. W. Wood, 10; a friend, 1;		791 35
Paris, C. W., Cong. ch. m. c. 11,92; C. Whitlaw, 10; Miss Whitlaw's miss. box, 1; N. Hamilton, 10; D. McC. 1,50; Rev. E. Ebb's miss. box, 12;		46 42
Tocat, Turkey, m. c.		9 00
Tripoli, Syria, A. Yanni, 5; N. H. Yanni, 1; children of Rev. J. L. Lyons, 4;		10 00
		1,135 43

MISSION SCHOOL ENTERPRISE.

(See details in Journal of Missions.)

MAINE,	$144 55
NEW HAMPSHIRE,	46 03
VERMONT,	46 93
MASSACHUSETTS,	91 28
CONNECTICUT,	18 11
NEW YORK,	171 68
PENNSYLVANIA,	13 00
DELAWARE,	1 00
OHIO,	51 01
MICHIGAN,	35
ILLINOIS,	13 00
WISCONSIN,	12 00
CALIFORNIA,	20 00
	628 94

Donations received in August,	**32,239 77**
Legacies,	**19,215 87**
	$51,455 64
☞ TOTAL from August 1st, 1860, to August 31st, 1861,	**$335,714 06**

DONATIONS IN CLOTHING, &c.

Wilmington, O. Ladies' benev. so. clothing for the Ojibwa mission,	14 00

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